

TEXT AND TRANSLATION

(1b) بسم الله الرحمن الرحيم قال شيخنا واستاذنا فريد دهره وحيد عصره سيويه زمانه ورئيس وقته واوانه مبدى الطريقة وشيخ السلوك والحقيقة من لسان إلتفسير في طول مدحه قصير شيخ الاسلام والمسلمين وارث سيد المرسلين شمس الدنيا والدين محمد الخطيب الشربيني رحمه الله تعالى آمين بسم الله الرحمن الرحيم وبه نستعين وعلى الله على سيدنا محمد وآله وصحبه وسلم الحمد لله رافع مقام المنتصبين لاقامة الدين الخافضين جناحهم للمستفيدين الجازمين بان تسهيل التأليف وغيره من رب العالمين اشهد ان لا اله الا الله وحده لا شريك له الواحد الاحد الفرد الصمد الذي لم يلد ولم يولد شهادة صادرة عن يقين واشهد ان سيدنا ونبينا محمدا عبده ورسوله وصفه وخليله المبعوث بالتيسير المخصوص بالشفاعة العظمى يوم الدين وعلى آله واصحابه وازواجه وذريته واهل بيته الى ابد الابدين وبعد فيقول فقير

(1b) In the name of God, the Compassionate and Merciful:

0.1 Our master and teacher, unique in his time, alone in his era, the Sībawayhi¹ of his day, foremost in his period and epoch, our guide to the right path and leader in the way and the truth, whose own concision makes lengthy praise fall short, Sayk of Islām and the Muslims, heir of the Lord of Messengers, Sun of the World and the Faith, Muḥammad al-Kaṭīb aṣ-Ṣirbīnī (may God have mercy upon him) said:

0.2 In the name of God, the Compassionate and Merciful, to whom we pray, God bless our Lord Muḥammad, his Family and his Companions, and give them peace. Praise be to God, who exalts the case¹ of those whose object is to observe the Faith, who make inflections of compliance before those who seek the benefits of learning, and who are inflexible in their decision that only through the Lord of the Worlds is authorship and all else made easy.

0.3 I bear witness (with the witness which comes of certitude) that there is no god but God alone, who has no partner, the Only, Sole, Single and Everlasting God who bore not, nor was born.¹ I also testify that our Lord and Prophet Muḥammad is God's Servant, Messenger, Intimate and Friend, sent to smoothen our path, and distinguished by his Great Intercession² on the Day of Resurrection. Peace be upon his Family, his Companions, his Wives, his Seed and the People of his House for ever and ever.

رحمة ربه القريب المجيب محمد الشربيني الخطيب ان مقدمة الشيخ العالم العلامة الامام الفهامة الاستاذ محمد ابي عبد الله ابن داود الصنهاجي الشهير بابن اجروم بهمزة ثم الف بعدها وتشديد الراء وهو لفظ بربري معناه الفقير الصوفي لما كانت ممن احسن مختصر في علم العربية صنف واجمع موضوع على مقدار حجمها الف سألني بعض اصحابنا ان اضع عليها شرحا يحل الغاطها ويتم مثلها ويوضح ما اشكل منها ويفتح ما اقفل منها ضاماً الى ذلك من الفوائد المستجادات والقواعد (2a) المحررات التي وضعتها في شرحي على قطر الندى فاستخرت الله تعالى بعد ان صليت ركعتين في مقام امامنا الشافعي رضي الله تعالى عنه فلما انشرح لذلك صدى لما علمت من ان الهمم قد فترت وعلى المختصرات اختصرت شرعت في شرح تقرر به اعين الطالبين ويحمل به غاية السرور للمبتدئين والمتوسطين راجياً بذلك جزيل الاجر والثواب وان يعيننا به على دخول الجنة بغير سابقة عذاب وسميته نور السجية في حل الغاظ الاجرومية وانا اسأل الله الكريم من فضله ان يجعله خالصاً لوجهه وان يصيب عليه قبول القبول فانه اكرم مسؤول واعز مأمول وان ينفع به كما نفع باصـله فقد اعتنى بشرحه كثير من العلماء ففي ذلك دلالة على اخلاصه جعل الله تعالى قراءه

0.4 Now, Muḥammad aš-Širbīnī al-Kaṭīb, needy for the mercy of his Lord who is ever near and answers every prayer, says that the *Introduction*¹ of the learned and erudite Imām, the most perspicacious teacher Muḥammad Abū ²Abdullāh ibn Dāwūd aš-Šanhājī, better known as Ibn 'Ājurrūm² (spelt with ' followed by ā and double r,³ which is a Berber expression meaning Faqīr or Šūfī)⁴ being one of the finest abridgements of the science of grammar⁵ ever composed and, for its size, one of the most comprehensive treatises ever written, I was asked by some of my friends to devise a commentary upon it which would unravel its terminology, elaborate its examples, clarify its obscurities and lay open its inaccessibilities, including with this some of the more appropriate comments and well-defined principles (2a) that I have already set down in my *Commentary on Qaṭr an-nadā*.⁶ So I asked Almighty God for guidance, after twofold prayers at the shrine of our Imām aš-Šāfi⁷ (may Almighty God be content with him), and, my spirits rising with the knowledge that even the best ambitions have languished and fallen short at mere paraphrases, I set to work on a commentary to gladden the eyes of the student and bring the utmost joy to beginners as well as to those of middling accomplishment, through which I hope for an abundant heavenly reward and recompense, and to be helped thereby into Paradise without prior punishment.

0.5 I have called it *The Ājurrūmiyya's Exposition by the Light of Intuition*,¹ and I beseech the Bounteous Lord in His grace to make it pure in His sight, that with flowing zephyrs of approval it may be blessed, for He is the most bountiful of those to whom prayers are addressed, and the mightiest on whom all our hopes rest.² And I pray that my work may be as useful as the original, for many scholars have taken the trouble to write commentaries on it,³ which is a sign of its straightforward reliability. May God receive it in Paradise in the

الجنة في اعلیٰ عليين مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين وفعل ذلك بنا وبوالدينا ومحبينا آمين

قال المؤلف رحمه الله بسم الله الرحمن الرحيم بدأ بالبسملة اقتداءً بالكتاب العزيز وعملاً بقول النبي صلى الله عليه وسلم كل امر ذي بال اي امر يهتم به لا يبدأ فيه بسم الله فهو اجزم اي مقطوع البركة والكلام على البسملة وما يتعلق بها افردته بالذكر في مقدمة فلا تطيل بذكره ثم اعلم ان من اراد الخوض في علم من العلوم على الوجه الاتم لا بد ان يعرف حده وموضوعه وغايته وفائدته ليكون على بصيرة في طلبه فحد هذا العلم الذي نحن بمصدده علم باصول يعرف بها احوال اواخر الكلم اعراباً وبناءً وموضوعه الكلمات العربية لانه يبحث فيها عن الحركات (2b) الاعرابية والبناءية وغايته الاستعانة به على فهم كلام الله تعالى وكلام رسوله

Highest Heaven, among the prophets, the believers, the martyrs and the virtuous, all favoured by God, and may He do likewise with us, our parents and our loved ones, Amen.

CHAPTER ONE

1.0 The author of the *Ājurrūmiyya* (may God have mercy on him) says:

In the name of God, the Compassionate and Merciful: beginning with *bi-smi llāhi r-raḥmāni r-raḥīmi* 'in the name of God, the Compassionate and Merciful',¹ thus following the example of the Noble Qur'ān and putting into practice the words of the Prophet (God bless him and give him peace), "Any serious matter (i.e. matter of importance) which does not begin with *bi-smi llāhi* 'in the name of God' is severed (i.e. is cut off from blessing)".² Speaking with the formula *bi-smi llāhi* 'in the name of God' and anything else connected with it, is syntactically isolated by being mentioned in a prefatory way, and we shall not discuss it further.³

1.01 Now,¹ you must know that whoever desires to immerse himself thoroughly in a science first has to discover its definition, data, aim and use, in order to pursue the study of it in full awareness.² The science that we are dealing with here is defined as a science of certain principles by which the varieties of word endings both inflectional and invariable can be known. Its data are the actual words of Arabic, because it is in these that the vowels of (2b) inflection and invariability are studied. Its aim is to help in understanding the speech of Almighty God³ and his Prophet (God bless him and give him

على الله عليه وسلم والاحتران عن الخطأ في اللسان وفائدته معرفة صواب الكلام من خطائه ثم ان بعض المصنفين في هذا الفن بدأ بعد البسملة بالكلمة كابن هشام في بعض كتبه وبعضهم بدأ بالكلام كابن مالك لانه المقصود وتبعهم المصنف بقوله الكلام والاصل هذا باب شرح الكلام وله معنيان معنى في اللغة ومعنى في الاصطلاح فمعناه لغة كل ما افاد لفظا كان كقام زيد او غير لفظ كالاشارة والغمز والرمز ولسان الحال ومعناه اصطلاحا ما اجتمع فيه اربعة قيود بدأ بالقيود الاول منها بقوله هو اللفظ اي الملفوظ كخلق بمعنى المخلوق وهو الصوت المشتمل على بعض الحروف الهجائية التي اولها الالف واخرها الياء والصوت هو هواء منضغط بين قارع ومقروع واحترز به عن الاشارة والكتابة والعقد والنصب والقيود الثاني المركب وهو ما تركب من كلمتين فصاعدا واحترز به عن المفردات كزيد والاعداد المسرودة نحو واحد اثنان الى اخرها والقيود الثالث المقيد اي الدال على معنى يحسن سكوت

peace)⁴and to avoid mistakes of language. Its use is the recognition of correct speech from incorrect.

1.02 After the *bi-smi llāhi* 'in the name of God', some writers in this field begin directly with the topic of the word, as does Ibn Hišām¹ in certain of his books, while others begin with speech, as does Ibn Mālik,² because that is the purpose of words. Our author follows Ibn Mālik:

1.1 Speech¹ (which means basically, 'This is a chapter explaining the term "speech"') has two meanings, one lexical and one technical. Its lexical meaning²embraces everything which conveys information, whether it be a formal utterance such as *qāma zaydun* 'Zayd stood' or not, such as a gesture of pointing, a wink of the eye, a nod of the head or the language of situation.³ Its technical meaning is that which combines in itself four features:

1.11 The author begins with the first by saying that speech is (1) a formal utterance,¹ i.e. something uttered, using *lafz* 'utterance' in the meaning of *maḥfūz* 'thing uttered', just as *kalq* 'creature' is used in the meaning of *maḥlūq* 'thing created'. An utterance is a sound composed of letters of the alphabet² (which begins with ' and ends with y). A sound is made of air compressed between two objects striking against each other, and in this way gesture, writing, counting on the fingers and the language of situation are excluded.

1.12 (2) Speech is also composite,¹ i.e. composed of two words or more, thus excluding isolated words such as *zaydun* 'Zayd' and the cardinal numbers such as *wāḥidatun* 'one', *iṭnāni* 'two' etc.

1.13 (3) The third feature is that it is informative,¹ i.e. denoting a meaning which, once uttered, it is correct² for the speaker to be silent

المتكلم على ذلك اللفظ بحيث لا يصير السامع منتظرا لشيء آخر فان قيل لا يحتاج حينئذ الى ذكر المركب لان المفيد الفائدة المذكورة لا يكون الا مركبا اجيب بان لا يكتفي في ذكر الحدود باللوازم وايضا انما ذكر المصنف هذه المقدمة للمبتدئين فلا يكتفي فيها باللوازم واحترز به عن غير المفيد كالمركب الاضافي كعبد الله والمزجي كعليك والتقييدي (3a) كالحيوان الناطق والاسنادي المتوقف على غيره نحو ان قام زيد والقيد الرابع ما ذكره بقوله بالوضع اي بالقصد وهو ان يقصد المتكلم افادة السامع ويأتي فيه السؤال المتقدم في المركب والجواب عنه واحترز به عن كلام النائم ومن زال عقله ومن جرى على لسانه ما لا يقصده ومحاكاة بعض الطيور وما اشبه ذلك تنبيه دخل في التعريف ما لا يجهل معناه كالسماء فوقنا والارض تحتنا الا ان يريد بمفيد المفيد بالفعل فلا يسمى كلاما مثال ما اجتمع فيه هذه القيود نحو زيد كريم فيصدق عليه انه لفظ لانه صوت مشتمل على الزاي والياء والبدال والكاف والراء والياء والميم وهي بعض حروف الف باء تاء شاء الخ وانه

at that point in such a way that the listener³ will expect nothing further. If it is objected that there is, therefore, no need to state that speech is composite, since anything thus informative can only be composite,⁴ the reply is that with definitions it is not enough to mention the bare essentials and, furthermore, our author wrote this *Introduction* for beginners only, where bare essentials would not suffice. Through this feature are excluded all those composite utterances which are not informative by themselves, such as the annexed compound⁵ (e.g. *ʿabdu llāhi* 'ʿAbdullāh'), the mixed compound⁶ (e.g. *baʿalbakku* 'Baalbek'), the limiting compound⁷ (3a) (e.g. *al-ḥayawānu n-nāṭiqu* 'the logical animal') and the predicative compound⁸ which is dependent upon something else (e.g. *ʾin qāma zaydun* 'if Zayd stood').

1.14 (4) Fourthly, speech is by convention; i.e. intentional,¹ which is to say that the speaker intends to convey information to the listener. The previous objection about the composite nature of speech can also be raised here, but the answer is the same.² By this feature are excluded the speech of one who is asleep, who has lost his wits or whose tongue utters what he does not intend, as well as imitation by certain birds and such like.

1.15 Note: Within this definition fall such self-evident assertions as 'the sky is above us' and 'the earth is beneath us', except that by 'informative' the author means only that which actually conveys information, hence the above are not termed speech.¹

1.16 The combination of these four features is illustrated by *zaydun karīmun* 'Zayd is generous': it is true that this is a formal utterance because it is a sound comprising *z, y, d, k, r, y, m*, which are letters of the alphabet,¹ that it is composite because it is composed

مركب لانه تركب من كلمتين الاولى زيد والثانية كريم ويصدق عليه انه مفيد لانه افاد فائدة لم تكن عند السامع لان السامع كان يجهل كرم زيد ويصدق عليه انه مقصود لان المتكلم قصد بهذا اللفظ افادة المخاطب ولما كان كل مركب لا بد له من اجزاء يتركب منها احتاج الى ذكر اجزاء الكلام معبرا عنها بالاقسام مجازا فقال واقسامه اي اجزاء الكلام من جهة تركيبه من مجموعها لا من جميعها ثلاثة بالاستقراء والقسمة العقلية اسم وفعل وحرف لا رابع لها اما الاستقراء فلان علماء هذا الفن تتبعوا كلام العرب فلم يجدوا غيرها لكن نقل الفراء ان كلا ليست واحدا من الثلاثة بل هي بين الاسماء والافعال والقسمة العقلية فلان الكلمة اما ان تدل على معنى (3b) بنفسها او لا الثاني الحرف والاول اما ان يقترب باحد الازمنة الثلاثة او لا الثاني الاسم والاول الفعل تنبيه انما قدم الاسم في الذكر على قسيمه لانه يخبر به وعنه والفعل على الحرف لانه يخبر به لا عنه واخر الحرف لعدمهما فيه وتقسيم الكلام الى هذه الثلاثة من تقسيم الكل الى اجزائه كما مرت الاشارة اليه كانقسام السكونجيبيل الى خل وعسل بخلاف تقسيم الكلمة الى ذلك فانه من تقسيم الكلي

of two words,² the first *zaydun* 'Zayd' and the second *karīmun* 'generous', that it is informative because it conveys information the listener did not have as long as he remained ignorant of Zayd's generosity, and that it is intentional because the speaker intended to convey information to the listener by means of this utterance.

1.2 Since every compound must needs have parts of which to be composed, the author now has to deal with the 'parts of speech', which he designates figuratively as 'subdivisions',¹ saying, and its subdivisions i.e. the 'parts of speech' insofar as speech is composed of a combination of them, thought not necessarily of all of them at once, are three in number: (by induction and rational dichotomy),² viz. the noun, the verb and the particle (to which there is no fourth).

1.21 With the inductive method scholars in this field have made thorough observations of the speech of the Arabs¹ without finding any but these three (though al-Farrā'² is reported as claiming that the word *kallā* 'nay' is not one of the three, but belongs somewhere between nouns and verbs).³ As for rational dichotomy, a word either denotes a meaning (3b) intrinsically or not: the latter is then a particle and the former, being either connected with one of the three times or not, is respectively a verb or a noun.⁴

1.22 Note: The author gives priority to the noun over the other two because it can be both a subject and a predicate,¹ and to the verb over the particle because it can be a predicate but not a subject, and puts the particle last because of its inability to be either.

1.23 Dividing speech into these three is a division of the whole into its parts¹ (as already shown), like the division of oxymel into vinegar and honey; it is not the same as dividing the word itself into three kinds, for this is a division of the universal into its particulars,²

الى جزئياته كانقسام الحيوان الى انسان و فرس و علامة الشانئ صدق اسم المقسوم على كل من اقسامه بخلاف الاول فالاسم ينقسم الى ثلاثة اقسام مضمرة نحو انا ومظهر كبير ومبهم نحو هذا وكذا الفعل ينقسم الى ثلاثة اقسام ايضا ماض كضرب ومضارع كيضرب وامر كاضرب وقيد الحرف بقوله جاء لمعنى احترازاً عن حروف التهجي اذا كانت اجزاء كلمة كزاي زيد ويائه وداله لا مطلقاً لان حروف التهجي اذا لم تكن كذلك كانت اسماً لمعان كجيم مثلاً اسم جه والدليل على انها اسم قبولها لعلامات الاسم نحو كتبت جيماً وهذه الجيم احسن من جيمك وكذلك الباقي وهو ينقسم ايضا الى ثلاثة حروف مشتركة بين الاسماء والافعال نحو هل وحرف مختص بالاسم نحو في وحرف مختص بالفعل نحو لم ثم شرع في العلامات المميزة بين هذه الثلاثة مبتدئاً منها بالاسم لما مر فقال فالاسم اي المتقدم في التقسيم يعرف اي يميز عن قسميه بالخفض وهو الكسرة التي يجلبها عامل الخفض في اخر الكلمة سواء اكان ذلك العامل حرفاً ام مضافاً واجتمع ذلك في بسم الله الرحمن الرحيم فلفظة اسم اسم

like the division of animal into man, horse etc. The mark of the latter division is that, unlike the former, the name of the thing divided applies to every one of its subdivisions.

1.24 The noun has three subdivisions: the pronoun, e.g. 'anā 'I', the overt noun, e.g. *bakrun* 'Bakr' and the vague noun, e.g. *hāqā* 'this'.¹ The verb likewise has three subdivisions: the past tense, e.g. *ḡaraba* 'he struck', the imperfect, e.g. *yaḡribu* 'he strikes' and the imperative, e.g. *iḡrib* 'strike!'.²

1.25 The particle has the feature that it is an element which occurs for some grammatical meaning.¹ This excludes the letters of the alphabet when they are part of a word, e.g. the *z*, *y*, *d* of *zayḡun* 'Zayd', but not absolutely, since in other forms the letters of the alphabet can be meaningful nouns,² e.g. *jīmun*, the name of the sound *j*: the proof that it is a noun is that it can take noun markers, e.g. *katabtu jīman* 'I wrote a *j*', *hāḡiḡi l-jīmu 'aḡsanu min jīmika* 'this *j* is more elegant than your *j*', and likewise for the rest of the alphabet.³ The particle also has three subdivisions: the particle common to both nouns and verbs, e.g. *ḡal* '?', the particle peculiar to nouns, e.g. *fī* 'in' and the particle peculiar to verbs, e.g. *lam* 'not'.⁴

1.3 The author now turns to the markers which distinguish these three parts of speech, beginning with the nouns¹ for the reason already given:

1.31 The noun¹ (i.e. the first in order of subdivision) is recognized (i.e. is distinguished from the other two subdivisions) by the oblique form,² which is the word-final *i* produced by the operator of obliqueness, whether that operator is a particle or an annexed noun. Both kinds are found together in the expression *bi-smi llāḡi r-raḡmāni r-raḡīmi* 'in the name of God, the Compassionate, the Merciful':³ the

عرفت اسميتها بالخفض (4a) في آخرها وخافضها الباء من أولها والجلالة الكريمة اسم
عرفت اسميتها بالخفض في آخرها وخافضها المضاف الذي هو اسم والرحمن الرحيم
نعشان للجلالة الكريمة تابعان لها في خفضهما وهما اسمان عرفت اسميتهما بالخفض
في آخرهما وخافضهما المضاف الذي خفض الجلالة وقيل التبعية الواقعة بينهما وبين
الجلالة ويعرف أيضا بالتنوين من آخره وهو نون ساكنة أصالة تتبع الآخر لفظا لا
خطا لغير تأكيد وخرج بقيد السكون النون الأولى من ضيفن الطفيلي وهو الذي يجسي
مع الضيف متطفلا لتحركها وصلا وخرجت بقيد الخط أيضا لشبوتها خطا وقيد السكون
بالأصالة لثلا يخرج بعض أفراد التنوين إذا حرك لالتقاء الساكنين نحو محظورا
انظر وبقيد تتبع الآخر لفظا وبقيد عدم الخط أيضا النون في نحو انكسر ومنكسر
لانها لا تلحق الآخر وتثبت في الخط وبغير تأكيد نون نحو لنسفعا على تقدير
رسمها في الخط الفا تنبيه انواع التنوين الخاصة بالاسم اربعة النوع الاول تنوين
التمكن ويسمى تنوين الامكنية وتنوين الصرف وهو اللاحق لفظا لغالب الاسماء المعربة

expression *ismi* 'name' is a noun whose nominality is recognized by its oblique (4a) ending, the prefix *bi* 'by, in' being its operator of obliqueness; the name of the Almighty, *allāhi*, is a noun whose nominality is recognized by its oblique ending, with the annexed noun (*ismi* 'name') as its operator of obliqueness; both *ar-raḥmāni* 'the Compassionate' and *ar-raḥīmi* 'the Merciful' are adjectives qualifying the name of the Almighty and concurring⁴ with it in their obliqueness, and are thus both nouns whose nominality is recognized by their oblique endings, and their oblique operator is the same element which has already made the name of the Almighty oblique (though some say that their operator is the concord between them and the name of the Almighty).

1.4 The noun is also recognized by the *tanwīn*,¹ on the end. The *tanwīn* is defined as the normally unvowelled *n* pronounced but not written at the end of a word and not denoting emphasis.² By the feature of vowellessness he excludes the first *n* of *ḍayfanun* 'parasite' (one who arrives with a guest uninvited), because this *n* is vocalized in juncture;³ it is also excluded by its orthographical feature because it is permanent in writing. The vowellessness of *tanwīn* is called a normal feature so that certain individual cases of *tanwīn* should not be excluded when they happen to be vocalized in order to avoid the clash of two unvowelled consonants, as in the Qur'anic *mahẓūran-u-nẓur* '... restricted. See...'.⁴ By the feature of word-final pronunciation, and also by the feature of lacking a written form, the *n* within such words as *inkasara* 'it broke' and *munkasirun* 'breaking' is excluded because it is not word-final and is permanent in writing. By the feature of not being emphatic is excluded the *n* suffixed to *la-nasfa^can* 'we shall surely drag'⁵ (assuming the *ā* here to represent an *n* in writing).

1.41 Note: There are four kinds of *tanwīn* peculiar to the noun, viz.
(1) the *tanwīn* of establishment, also called the *tanwīn* of stability and the *tanwīn* of currency.¹ This is the *tanwīn* suffixed to most fully

المنصرف معرفة كزيد ونكرة كرجل وفائدته الدلالة على خفة الاسم لكونه معربا منصرفا وعلى تمكنه في باب الاسمية لكونه لا يشبه الحرف شيئا قويا فيبنى ولا يشبه الفعل في علتين فرعيتين فيمنع الصرف الذي هو التنوين النوع الثاني تنوين (4b) التنكير وهو اللاحق لبعض الاسماء المبنيات للدلالة على التنكير اشعارا بان المراد به غير معين وهو معنى قولهم فرقا بين معرفتها ونكرتها ويقع قياسا في باب العلم المختوم بويه وسماعا في باب اسم الفعل المختوم بالهاء وغيرها تقول سيويه بلا تنوين اذا اردت شخصا معينا اسمه سيويه وتقول ايه بكسر الهمزة وسكون الياء المثناة التحتية وكسر الهاء بلا تنوين اذا طلبت من مخاطبك زيادة من حديث معين فان اردت اي شخص كان اسمه سيويه او استزادة اي حديث كسان نونتهما النوع الثالث تنوين المقابلة وهو اللاحق لنحو مسلمات مما جمع بالفتحة لان العرب جعلوه مقابلة النون في نحو مسلمون مما جمع بالواو والنون او الياء والنون النوع الرابع تنوين العوض وهو اللاحق لنحو غواش وجوار من الجموع المعتلة

inflected and fully declinable nouns, whether defined, e.g. *zaydun* 'Zayd' or undefined, e.g. *rajulun* 'man'.² It serves to denote the noun's unrestricted inflection³ and declinability, and its firm establishment in the noun category through having no strong resemblance to the particle (which would cause it to be invariable)⁴ or to the verb in any two secondary defects⁵ (which would prevent full currency, which is *tanwīn*);

1.42 (2) the *tanwīn* (4b) of indefiniteness,¹ which is suffixed to certain invariable nouns to denote indefiniteness, showing that no specific individual is meant, which is what the grammarians mean by 'distinguishing the defined from the undefined'. It occurs regularly² with the class of proper nouns ending in *wayhi*, and anomalously with the class of nouns of action in *hi* etc. You say *sibawayhi* 'Sibawayhi'³ without *tanwīn* if you mean a specific person named Sibawayhi, and you say *'ihī* 'go on' (spelt with *i* after the *'*, followed by *y* with two dots beneath and *i* after the *h*, without *tanwīn*) if you are requesting your listener to add to a specific statement. But if you mean anyone called Sibawayhi or an addition to any statement whatever, you add *tanwīn* in both cases;

1.43 (3) the *tanwīn* of correspondence,¹ which is suffixed to such words as *muslimātun* 'female Muslims' and other plurals in *āt* because the Arabs have made it correspond to the *ūna* in words like *muslimūna* 'male Muslims' and others which form their plural in *ūna* and *īna*;

1.44 (4) the *tanwīn* of compensation,¹ which is suffixed to such words as *ḡawāṣṣin* 'covers' and *jawārin* 'girls' among the defective plurals, in compensation for the arbitrarily elided final *y* (i.e. its elision denotes nothing and has no grammatical reason).

عوضا عن الياء المحذوفة اعتباطا وهو الحذف لغير دليل او لغير علة واللاحق لا
في نحو يومئذ يفرح المؤمنون عوضا عن الجملة التي تضاف اذ اليها وذكر ابن هشام
في المغني العوض عن مفرد وهو اللاحق لكل وبعض اذا قطع عن الاضافة ورد بان
تنوينهما تنوين تمكين يذهب مع الاضافة ويثبت مع عدمها فان قيل اذ من نحو
يومئذ كذلك اجيب بان المراد الاضافة التي تقتضي اعراب المضاف اليه لفظا فلم
يرد اذ من نحو يومئذ لانها لا تضاف الا الى الجملة وايضا هي ملازمة لضافة الجملة
فاذا نوت علم انه عوض عن المحذوف ولا كذلك بعض وكل وهذه الانواع الاربعة
مختصة (5a) بالاسم وزاد بعضهم على هذه الاربعة ستة ذكرتها في شرح القطر ولا
نطيل بذكرها وجمعها بعضهم في قوله

اقسام تنوينهم عشر عليك بها فان تقسيمها من خير مسا حرزا
مكن وعوض وقابل والمنكر زد رنم او احك اضطرر غال وما همزا

1.441 This *tanwīn* is also suffixed to '*iḏ*' 'when'¹ in such words as *yawma'īḏin* 'on that day', as in the Qur'anic *yawma'īḏin yafraḥu l-mu'minūna* 'on that day the believers shall rejoice',² in compensation for the sentence to which '*iḏ*' is usually annexed. Ibn Hišām mentions in the *Muḡnī*³ compensation for a single word, namely the *tanwīn* suffixed to *kullun* 'all' and *baʿḏun* 'some' when they are cut off from annexation, but this has been rejected on the grounds that the *tanwīn* of these two is simply the *tanwīn* of establishment, which always disappears in annexation and remains in the absence of annexation. If it is claimed that the same applies to '*iḏ*' in *yawma'īḏin* 'on that day', the answer is that 'annexation' here means that which requires the formal inflection of the second element; the '*iḏ*' of *yawma'īḏin* and such like is not intended here because '*iḏ*' 'when' is only annexed to sentences,⁴ and indeed only occurs in annexation to sentences, so that, when it is given *tanwīn*, you will know that this is in compensation for what has been elided,⁵ which is not the case with *baʿḏun* 'some' and *kullun* 'all'.

1.45 These four kinds of *tanwīn* are peculiar (5a) to the noun, to which some grammarians have added another six that I have already dealt with in my *Commentary on Qaṭr an-nadā*¹ and will not go into here. One writer has collected them all into the following verses:²

'aqsāmu *tanwīnihim* ʿaṣrun ʿalayka bihā
fa-'inna taqsimahā min kayri mā ḥuriza
makkin wa-ḥawwiḏ wa-qābil wa-l-munakkara zid
rannim 'aw iḥki ḡtarir ḡāli wa-mā humiza

'the kinds of their *tanwīn* are ten, and here they are for you, divided up with the best of care: (1) establishment, (2) compensation, (3) correspondence, (4) indefiniteness, (5) redundant vocative, (6) poetic trilling, (7) verbatim quotation, (8) poetic licence, (9) metrical extravagance, (10) after *hamza*'.³ But to call the last six *tanwīn* is only a figure of speech, since they are not peculiar to the noun.

وتسميتها تنويننا مجاز لا حقيقة لعدم اختصاصها بالاسم ويعرف أيضا بدخول الالف واللام بجميع اقسامها غير الموصولة والاستفهامية من اوله كالرجل والفرس وكاللام بدلها وهي الميم وقد ورد عنه صلى الله عليه وسلم انه قال ليس من امير امصيام في امسفر يريد ليس من البر المصيام في السفر رواه الامام احمد في مسنده اما ال الموصولة فقد تدخل على الفعل المضارع كقول الفرزدق بمخاطبة رجل من بني عذرة ما انت بالحكم الترضى حكومته ولا الاصيل ولا ذي الرأي والجدل ودخوله على المضارع اضطرار عند الجمهور واختيار عند ابن مالك وبينت توجيهه كل واحد منهما في شرح القطر واما ال الاستفهامية فقد تدخل على الفعل الماضي نحو ال فعلت بمعنى هل فعلت حكاه قطرب تنبيه معلوم ان ال لا تدخل على جميع الاسماء لان كثيرا من الاسماء لا تدخله ال كالمضمرات والمبهمات واكثر

1.5 The noun is also recognized by the prefixing of *al* 'the',¹ (i.e. all kinds of *al* 'the' except the relative *al* and the interrogative *al*² on the front of the noun, e.g. *ar-rajulu* 'the man', *al-farasu* 'the horse'. Equivalent to the *l* of *al* is the *m* occasionally substituted³ for it, as in the saying of the Prophet (God bless him and give him peace), *laysa min am-birri m-ṣiyāmu fī m-safri* 'It is no part of piety to fast during a journey' (related by the Imām Aḥmad in his *Musnad*).⁴

1.51 The relative *al* is sometimes prefixed to imperfect tense verbs, e.g. in the verse of *al-Farazdaq* addressed to one of the Banī ^CUḡra:¹

mā 'anta bi-l-ḥakami t-turḍā ḥukūmatuhu

wa-lā l-'aṣīli wa-lā dī r-ra'yi wa-l-jadali

'You are not the arbiter whose judgement is acceptable, nor of noble origin, sound opinion or skill in argument'.² Its occurrence before imperfect tense verbs is held by most to be a poetic licence, but as elective by Ibn Mālik,³ and I have explained both points of view in my *Commentary on Qaṭr an-nadā*.⁴

1.52 Interrogative *al*¹ occurs before past tense verbs, e.g. *'al fa^Calta* synonymous with *hal fa^Calta* 'have you done?', as related by Qaṭrub.²

1.53 Note: It is well known that *al* 'the' is not prefixed to all nouns because many, such as pronouns, vague nouns and most proper nouns, do

الاعلام فمراده ما يمكن دخول ال عليه ويعرف ايضا بالحديث عنه اي الاسناد اليه وهو ان تضم اليه ما تتم به الفائدة كقام زيد وزيد قائم فزيد اسم فيهما لانك حدثت عنه بالقيام وهذه العلامة معنوية وهي انفع علامات الاسم ان بهسا (5b) يستدل على اسمية ما لا يقبل ال ولا التنوين كتاء ضربت لانك حدثت عن التواء بالضرب فهي اسم وكذا غير التواء من الضمائر كضربنا ثم لا فرق في الاسناد بين المعنوي كما مر واللفظي نحو زيد ثلاثي وضرب فعل ماض ومن حرف جر ان لا يسند الى الفعل والحرف الا محكوما باسميتهما ويعرف ايضا بدخول حروف الخفض في اوله كما سيأتي تنبيه حاصل ما ذكره المصنف في علامات الاسم اربعة اشتنان في اخره وهما الخفض والتنوين واشتنان في اوله وهما الالف واللام وحروف الخفض وعكس الترتيب الطبيعي وهو ان يقدم الاول والا والشاني ثانيا لطول الكلام على حروف الخفض وعطف العلامات بالواو المفيدة لمطلق الجمع اشعارا بان بعضها قد يجامع بعضا في الجملة كالخفض مع الالف واللام او مع التنوين وقد لا يجامع كالالف واللام مع التنوين ثم استطرذ فذكر جملة من حروف الخفض فقال وهي اي حروف الخفض

not take al.¹ What our author means is only those nouns on which it is possible for al to appear.

1.6 The noun is also recognized by the fact that statements can be made about it, i.e. it can be the subject of predication,¹ which is to combine it with something that completes the sense, e.g. *qāma zaydun* 'Zayd stood', *zaydun qā'imun* 'Zayd is standing', where *zaydun* 'Zayd' is a noun because you have predicated of it the act of standing. This particular marker is abstract, and is the most useful of the noun markers because by means of it (5b) the nominality of words which do not take al 'the' or *tanwīn* can be deduced, such as the *tu* 'I' in *qarabtu* 'I struck': *tu* 'I' is a noun because you have predicated of it the act of striking,³ and the same applies to other pronouns, e.g. *qarabnā* 'we struck'. Moreover there is no difference as far as predication is concerned between the abstract type just mentioned and purely formal predication such as *zaydun ṭulāṭiyyun* 'zaydun is trilateral',⁴ *qaraba fiṭlun māḍin* 'qaraba is a past tense verb' and *min ḥarfū jarrin* 'min is a particle of obliqueness', since predicates can only be made about verbs and particles by deeming them nouns.⁵

1.7 Finally the noun is recognized by the occurrence of the particles of obliqueness,¹ before it, as will be explained. Note: The gist of what the author says is that the noun markers are four,² two suffixes (obliqueness and *tanwīn*) and two prefixes (al 'the' and the particles of obliqueness).³ He has reversed the natural order of putting prefixes first and suffixes second because there is so much to say about the particles. And he has joined all the noun markers by 'and' denoting absolute coordination to show that some may combine with others in the sentence, e.g. obliqueness with either al 'the' or *tanwīn*, though in fact there are some which do not combine, e.g. al 'the' and *tanwīn*. He then digresses somewhat⁴ by mentioning a number of the particles of obliqueness, and these are (i.e. the particles of obliqueness) as follows:

من بكسر الميم ومن معانيها ابتداء الغاية في المكان نحو من المسجد الحرام والزمان نحو من اول الشهر وغيرهما نحو انه من سليمان فالمسجد واول وسليمان اسماء لدخول من عليها والى ومن معانيها الانتهاء نحو سرت الى الكوفة فهي اسم لدخول حرف الجر عليها وعن ومن معانيها المجاوزة نحو رميت عن القوس فهو اسم لدخول عن عليه وعلى ومن معانيها الاستعلاء حسا نحو كل من عليها فان او معنى نحو فضلنا بعضهم على بعض فالهاء وبعض اسمان لدخول على عليهما وفي ومن معانيها الظرفية المكانية (6a) والزمانية نحو وانتم عاكفون في المساجد واذكروا الله في ايام معدودات والمساجد وايام اسمان لدخول في عليهما ورب بضم الراء ومسين معانيها التقليل كقوله

1.701 *min* 'from', (spelt with *i* after the *m*)¹, whose senses² include the beginning of a spacial limit, e.g. *min al-masjidi* 'from the mosque', or a temporal limit, e.g. *min 'awwali š-šahri* 'from the first of the month' and others, e.g. *min sulaymāna* 'from Solomon'; *al-masjidi* 'the mosque', *'awwali* 'first' and *sulaymāna* 'Solomon'³ are all nouns because *min* 'from' occurs before them;

1.702 *'ilā* 'towards',¹ whose senses include terminal destination, e.g. *sirtu 'ilā l-kūfati* 'I travelled to Kūfa', *al-kūfati* 'Kūfa' being a noun because *'ilā* 'towards' occurs before it;

1.703 *ʿan* 'from',¹ whose senses include passing beyond, e.g. *ramaytu ʿan il-qawsi* 'I shot from the bow', *al-qawsi* 'the bow' being a noun because *ʿan* 'from' occurs before it;

1.704 *ʿalā* 'on',¹ whose senses include superiority, either perceptibly, as in the Qur'anic *kullu man ʿalayhā fānin* 'all those on it will perish',² or abstractly, as in the Qur'anic *faḍḍalnā baʿḍahum ʿalā baʿḍin* 'we have made some superior over others',³ both *hā* 'it' and *baʿḍin* 'some others' being nouns because *ʿalā* 'on' occurs before them;

1.705 *fī* 'in',¹ whose senses include being contained in space (6a) or time,² as in the Qur'anic *wa-ʿantum ʿākifūna fī l-masājidi* 'while you are secluded in the mosques',³ and *uḡkurū llāha fī ʿayyāmin maʿdūdātīn* 'remember God on certain calculated days',⁴ both *al-masājidi* 'the mosques' and *ʿayyāmin* 'days' being nouns because *fī* 'in' occurs before them;

1.706 *rubba* 'how few, how many', (spelt with *u* after the *r*)¹, whose senses include scarcity, as in the verse:

الا رب مولود وليس له اب وذي ولد لم يلده ابوان
 اراد السيد عيسى والسيد آدم عليهما الصلاة والسلام فمولود اسم لدخول رب عليه
 والباء الموحدة ومن معانيها الاستعانة بان تدخل على آلة الفعل نحو كتبت بالقلم
 فهو اسم لدخول الباء عليه والكاف ومن معانيها التشبيه نحو زيد كالاسد فهو اسم
 لدخول الكاف عليه واللام ومن معانيها التعليل نحو وانزلنا اليك الذكر لتبين
 للناس اي لاجل ان تبين لهم فالناس اسم لدخول اللام عليه وحروف القسم بفتح
 القاف والسين المهملة بمعنى اليمين وحروف القسم من حروف الجر وسميت حروف
 القسم لدخولها على المقسم به وهي ثلاثة مشهورة الواو تختص بالمظهر مطلقا نحو
 والله والنجم والباء الموحدة تدخل على المظهر نحو بالله وعلى المضمّر نحو الله

'a-lā rubba mawlūdīn wa-laysa lahu 'abun

wa-ḡī waladin lam yaldahu 'abawāni

'How few are born and do not have a father, and how few have children
 and are not born of two parents!',² referring to the Lord Jesus and the
 Lord Adam (prayers and peace upon them), *mawlūdīn* 'born' being a noun
 because *rubba* 'how few' occurs before it;

1.707 *bi* 'with',¹ (spelt with one dot),² whose senses include assistance,
 since it is prefixed to the instrument of an action, e.g. *katabtu*
bi-l-qalami 'I wrote with the pen', *al-qalami* 'the pen' being a noun
 because *bi* 'with' occurs before it;

1.708 *ka* 'like',¹ whose senses include comparison, e.g. *zaydun*
ka-l-'asadi 'Zayd is like a lion', *al-'asadi* 'the lion',² being a noun
 because *ka* 'like' occurs before it;

1.709 *li* 'for',¹ whose senses include causation, e.g. *wa-'anzalnā*
'ilayka ḡ-ḡikra li-tubayyina li-n-nāsi 'and we sent down to you this
 reminder for you to make it clear for the people'² (i.e. in order that
 you might make clear to them), *an-nāsi* 'the people' being a noun
 because *li* 'for' appears before it;

1.710 and the particles of swearing,¹ (spelt *qasam* 'swearing' with a
 after the undotted *s*,² meaning *yamīn* 'oath'). The particles of swearing
 belong to the particles of obliqueness because they are prefixed to
 the noun by which the oath is sworn, comprising three well-known
 particles, viz.

1.711 *wa*,¹ which is exclusive to overt nouns, e.g. *wa-llāhi* 'by God!',
wa-n-najmi 'by the star!';²

1.712 *bi*,¹ (spelt with one dot), which is prefixed both to overt nouns,
 e.g. *bi-llāhi* 'by God!', and to pronouns, e.g. *allāhu 'uqsimu bihi*

اقسم به والتاء المثنى فوق ويختص لفظ الجلالة بها وسمع شاذاً ترب الكعبة
 والرحمن فالباء هي الاصل لما مر انها تدخل على المظهر وعلى المضمر ويليهما الواو
 لانها لا تدخل الا على المظهر فقط ويليهما التاء لاختصاص الجلالة بها فقط ثم لما
 فرغ من علامات الاسم شرع في علامات الفعل فقال والفعل بكسر الفاء يعرف اي يميز
 عن قسيمه بقَد اي الحرفية وتدخل على الماضي نحو قد قام وعلى المضارع نحو قد
 يقوم فقام ويقوم (6b) فعلم لدخول قد عليهما بخلاف قد الاسمية فانها مختصة
 بالاسماء لانها بمعنى حسب فهي ملازمة للاضافة نحو قد زيد درهم فقد في محل
 رفع مبتدأ ودرهم خبره والسين وسوف ويدخلان على المضارع فقط نحو سيقوم
 وسوف يقوم فيقوم فعل لدخول السين وسوف عليه وتاء التانيث الساكنة الدالة

'God, I swear by him!';

1.713 and ta.¹ (Spelt with two dots above),² exclusively found with the name of the Almighty, though rarely one hears *ta-rabbi l-ka^cbatī* 'by the Lord of the Kaaba!' and *ta-r-raḥmānī* 'by the Merciful One!'. The fundamental particle of swearing is *bi*, for, as already stated, it occur before both nouns and pronouns; next is *wa*, which occurs only before nouns, and last *ta*, because it is exclusive to the name of the Almighty.³

1.8 Having finished with the noun markers¹ the author now turns to the verb markers. And the verb² (spelt *fi^cl*, with *i* after the *f*) is recognized (i.e. is distinguished from the other two subdivisions of speech),

1.81 by *qad* 'already',¹ i.e. the *qad* with particle status. It occurs both before the past tense, e.g. *qad qāma* 'he had stood' and the imperfect, e.g. *qad yaqūmu* 'he does stand', *qāma* 'he stood' and *yaqūmu* 'he stands' (6b) being verbs because *qad* occurs before them. This is not the same as the nominal *qad* which is found only before nouns,² synonymous with *ḥasbu* 'enough' and always in annexation, e.g. *qad zaydin dirhamun* 'a dirham is enough for Zayd', where *qad* 'enough' has independent status as subject with *dirhamun* 'a dirham' as its predicate;

1.82 by *sa* and *sawfa*,¹ which occur only before the imperfect tense, e.g. *sa-yaqūmu* and *sawfa yaqūmu* 'he will stand', *yaqūmu* 'he stands' being a verb because *sa* and *sawfa* occur before it;

1.83 and by the unvowelled feminine t. This denotes that the agent is

على تأنيث فاعله وتدخل على الماضي فقط نحو قام وقعد فتقول قامت هـنـد وقعدت فخرج بالساكنة المتحركة فانها تدخل على الاسماء كقائمة وعلى الحرف كربت وثمرت الا ان حركتها في الاسم حركة اعراب وفي الحرف حركة بناء وخرج بالدالة على تأنيث فاعله قولهم ربت وثمرت بالسكون على قلة حيث دخلت على الحرف لانها انما دلت على تأنيث اللفظ لا على تأنيث الفاعل ثم لما فرغ من علامات الفعل شرع فيما يعرف به الحرف فقال والحرف يميز عن فسيميه بانه ما لا يصلح معه دليل الاسم اي من علاماته المتقدمة ولا من غيرها وما لا يصلح معه دليل الفعل اي من علاماته المتقدمة ولا من غيرها فترك العلامة له علامة فاذا لم تقبل الكلمة شيئا من العلامات المذكورة تعين ان تكون حرفا اذ ليس لنا الا ثلاثة انواع كما دل عليه الاستقراء ونظير ذلك كما قال ابن مالك ج ح خ فعلمة الجيم نقطة من اسفلها وعلامة الخاء نقطة من فوقها وعلامة الحاء المهملة عـمـدـم النقطة بالكلية ولما بين المصنف اجزاء الكلام بعلاماتها شرع فيما يعرض

feminine,¹ and is only found in the past tense: for example, from *qāma* 'he stood' and *qa^cada* 'he sat' you say *qāmat hindun wa-qa^cadat* 'Hind stood up and sat down'. By 'unvowelled' is excluded the vowelled *t* which occurs with nouns,² e.g. *qā'imatun* 'standing' (fem. sing.) and some particles, e.g. *rubbatā* 'how few', *ṭummatā* 'then'³ (except that the vowel after the *t* in nouns is inflectional, while in the particles it is invariable).⁴ By 'denoting that the agent is feminine' are excluded such rarities as the unvowelled *t* of *rubbat* 'how few' and *ṭummat* 'then' as a particle suffix, because in this case it merely denotes that the expression itself is feminine, not that it has a feminine agent.

1.9 Having finished with the verb markers¹ the author now turns to those by which the particle is recognized. The particle² is distinguished from the other two subdivisions of speech by being

1.91 that on which the sign of the noun is improper,¹ i.e. the noun markers already mentioned, or any others, and equally improper the sign of the verb. (That is, those already mentioned, and any others).

1.92 The absence of marker, then, is the distinctive mark of the particle,¹ and if a word does not take any of the above mentioned markers then it is certain to be a particle, since we have only three kinds of word, as already shown inductively. Ibn Mālik used similar reasoning in discussing the letters *j*, *h* and *k*: the marker of *j* is a dot below, of *k* a dot above and of *h* the entire absence of dots.²

Having finished explaining the parts of speech in terms of their markers the author now deals with what happens to them when combined

لها بسبب التركيب وهو الاعراب (7a) فقال

باب اي هذا باب بيان الاعراب وهو لغة البيان تقول العرب اعرّب الرجل عما في ضميره اي بينه واصطلاحاً قوله الاعراب تغيير احوال أو آخر الكلام وقوله لاختلاف العوامل متعلق بتغيير على انه علة له والمراد باختلاف العوامل تعاقبها على الكلام الداخلة عليها اي الاواخر وهذا هو القول بان الاعراب معنوي وعلى القول بانه لفظي هو اثر ظاهر في اللفظ او مقدر فيه يجلبه العامل المقتضي له في آخر الكلمة التي هي اسم لم يشبه الحرف او فعل مضارع لم تتصل به نون الانات ولم تبشره نون التوكيد وقوله لفظاً او تقديرًا حالان من تغيير او آخر الكلم تارة يكون في اللفظ وهو ما تلفظ به من حركة او حذف او سكون وما ناب عنها وتارة يكون على سبيل الفرض والتقدير وهو ما ينوي من ذلك كما تنوي الضمة والكسرة والفتحة في نحو الفتى وكما تنوي الواو في مسلمون رفعا وكما تنوي

in utterances, i.e. inflection (7a), saying:

CHAPTER TWO

2.0 Chapter (i.e. this is a chapter) on inflection.¹ Lexically this term means 'making clear': the Arabs say 'a^craḇa r-rajulu ^cammā fī ḡamīrihi 'the man clearly expressed what was in his mind', i.e. explained clearly. Its technical meaning is stated by the author:

2.1 Inflection¹ is the change in the state of word-endings due to the variation of operators (this last phrase being semantically connected with the word 'change', because the variation causes the change); by 'variation of operators' he means their successive effects on speech. He goes on to say, which occur before them, i.e. the word-endings. This asserts that inflection is abstract;² in formal terms inflection is defined as an explicit or implicit word-final feature produced by the determining operator on nouns having no resemblance to particles³ and on the imperfect tense verb unsuffixed by the feminine n or the emphatic n.⁴

2.101 He then says, either explicitly or implicitly.¹ Both these are circumstantial qualifiers of the word 'change', because changes in word-endings sometimes occur explicitly (i.e. as short vowels, elision, vowellessness and their substitutes)² and sometimes are supposed or assumed, i.e. those of the above features which are taken as understood, such as the intended u, a and i of the invariable noun al-fatā 'the boy', the ū in muslimūna 'male Muslims'³ intended as independent and the intended n in la-tublawunna 'you shall certainly be tested'.⁴

النون في نحو لتبلون والمراد بالعامل ما به يحدث المعنى المحجول للاعراب سواء اكان ذلك العامل لفظيا كجاء فانه يطلب الفاعل المقتضي للرفع ونحو رأيت فانه يطلب المفعول المقتضي للنصب ونحو الكاف فانها تطلب المشبه به المقتضي للجبر ام معنويا كالاتداء والتجرد والمراد باواخر الكلم ما كان اخرا حقيقة كدال زيد او مجازا كدال يد فان اصلها يدي وبدخول العوامل مجيئها لما تقتضيه من الفاعلية وغيرها سواء اتقدمت على المعمولات كرأيت زيدا ام تأخرت كزيدا رأيت وبالكلم هنا الاسماء المتمكنة (7b) والافعال المضارعة لان الاعراب الذي هو التعبير لا يكون الا في اخرها وتغيير او اخرها هو الانتقال من الوقف قبل التركيب في الاسماء والافعال ومن الرفع الى النصب في الاسماء والافعال ومن النصب الى الخفض في الاسماء ومن النصب الى الجزم في الافعال ولما كان الانتقال من الوقف الى ما ذكر هو الاعراب وان تلك الاحوال المنتقل اليها تسمى انواع الاعراب مجازا لانه جعل الاعراب معنويا ولا يكون ذلك حقيقة الا اذا كان لفظيا بينها بقوله

2.11 What is meant by 'operator' is the element by which the meaning necessitating the inflection is realized.¹ It may be a formal operator, e.g. *jā'a* 'came', which demands an agent of the requisite independent form, *ra'aytu* 'I saw', which demands a direct object of the requisite dependent form, *ka* 'like', which demands a term of comparison of the requisite oblique form, or it may be an abstract operator, such as the equational sentence construction or the absence of operator.²

2.12 By 'word-endings' is meant either that which is literally last, such as the *d* of *zaydun* 'Zayd',¹ or figuratively, such as the *d* of *yadun* 'hand', whose original form is **yadayun*.²

2.13 'The occurrence of operators before words' means their presence in whatever capacity is required, e.g. as an agent etc., whether they do precede the word they operate on, e.g. *ra'aytu zaydan* 'I saw Zayd' or follow it, e.g. *zaydan ra'aytu* 'Zayd I saw'.¹

2.14 By 'words' here is meant the fully established nouns (7b) and the imperfect tense verb,¹ because inflection (i.e. the change itself) occurs only on the ends of these. Their change of ending is a transition from the zero-inflected pausal form² they have before being in syntactical combination,³ from independence to dependence in both nouns and verbs, from dependence to obliqueness in nouns and from dependence to apocopation in verbs.⁴

2.15 Since the transition from the pausal to the above mentioned forms itself constitutes inflection and, since those transitional states may only figuratively be referred to as 'types' of inflection (because our author treats inflection as abstract, whereas 'types' only applies literally if inflection is treated as formal),¹ he explains them in the following terms:

واقسامه اي الاعراب بالنسبة الى الاسم والفعل اربعة رفع ونصب يشتركان في اسم وفعل فالرفع نحو زيد يقوم فزيد مرفوع بالابتداء ويقوم مرفوع بالتجريد والنصب نحو ان زيدا لن يقوم فزيذا منصوب بان ويقوم منصوب بـلن وخفض يختص بمعنى في اسم نحو مررت بزيد فزيد اسم مجرور بالساء وجزم مختص بمعنى في فعل نحو لم يقم فيقم فعل مجزوم بلم هذا على سبيل الاجمال اما على سبيل التفصيل فللاسماء من ذلك المذكور من الاقسام الاربعة الرفع ظاهرا كان كجاء زيد او مقدرا للتعذر كجاء الفتى او للاستثقال كجاء القاضي فزيد مرفوع بضممة ظاهرة في اخره والفتى بضممة مقدرة في اخره منع من ظهورها التعذر والقاضي بضممة مقدرة منع من ظهورها الاستثقال والنصب ظاهرا كرايت زيدا ومقدرا كرايت

2.2 Its subdivisions¹ (i.e. nominal and verbal inflection) are four: independence, dependence, which are common to nouns and verbs.²

Examples of the independent form: *zaydun yaqūmu* 'Zayd stands', where *zaydun* 'Zayd' is independent because it initiates an equational sentence and *yaqūmu* 'he stands' is independent through the absence of operators.³ Examples of the dependent form: '*inna zaydan lan yaqūma* 'verily Zayd will not stand', where *zaydan* 'Zayd' is made dependent by '*inna* 'verily' and *yaqūma* 'he (will) stand' is made dependent by *lan* 'not';⁴ next obliqueness, which is peculiar to a semantic function of the noun,⁵ e.g. *marartu bi-zaydin* 'I passed by Zayd', where *zaydin* 'Zayd' is a noun made oblique by *bi* 'by'; and apocopation. This is peculiar to a semantic function of the verb,⁶ e.g. *lam yaqum* 'he did not stand', where *yaqum* 'he stand' is apocopated by *lam* 'not'. So much for the summary presentation: the details follow.

2.3 Of these the nouns have (i.e. of the above four subdivisions):¹

2.31 independence, either explicitly, e.g. *jā'a zaydun* 'Zayd came' or implicitly, either because realization is impossible,¹ as in *jā'a l-fatā* 'the boy came' or due to phonetic inconvenience, as in *jā'a l-qāḍī* 'the judge came'. Here *zaydun* 'Zayd' is an agent with independent form and an explicit final u;² *al-fatā* 'the boy' is likewise an agent, but ends in an implicit u whose appearance is prevented by impossibility of realization;³ *al-qāḍī* 'the judge' is also an agent, and ends in an implicit u whose appearance is prevented by phonetic inconvenience;⁴

2.32 dependence, either explicitly, as in *ra'aytu zaydan* 'I saw Zayd' or implicitly, as in *ra'aytu l-fatā* 'I saw the boy'. Here *zaydan*

الفتى فزيذا منصوب بفتحة ظاهرة في اخره والفتى بفتحة مقدرة في اخره منع من ظهورها التعذر والخفض ظاهرا كمررت بزيد (8a) ومقدرا كمررت بالفتى والقاضي فزيد مجرور بكسرة ظاهرة والفتى بكسرة مقدرة في اخره منع من ظهورها التعذر والقاضي بكسرة مقدرة منع من ظهورها الاستثقال ولا جزم فيها اي الاسماء لانه لا يدخل الا على الافعال وللأفعال المعربة من ذلك المذكور الرفع ظاهرا كيقوم او مقدرا كيخشي فيقوم مرفوع بضممة ظاهرة ويخشي بضممة مقدرة في اخره منع من ظهورها التعذر والتصب ظاهرا نحو لن يقوم او مقدرا نحو لن يخشي فيقوم منصوب بفتحة ظاهرة في اخره ويخشي بفتحة مقدرة في اخره والجزم بالسكون اذا كان صحيح الاخر كيضرب او يحذف حرف العلة اذا كان اخره حرف علة وهو الف او واو

'Zayd' has dependent form with an explicit final *a* and *al-fatā* 'the boy' has an implicit final *a* whose appearance is prevented by impossibility of realization;¹

2.33 and obliqueness, either explicitly, as in *marartu bi-zaydin* 'I passed by Zayd' (8a) or implicitly, as in *marartu bi-l-fatā wa-l-qādī* 'I passed by the boy and the judge'. Here *zaydin* 'Zayd' has oblique form with an explicit final *i*; *al-fatā* 'the boy' likewise has oblique form but ends in an implicit *i* whose appearance is prevented by impossibility of realization; *al-qādī* 'the judge' also has oblique form but ends in an implicit *i* whose appearance is prevented by phonetic inconvenience;¹

2.34 but they have no apocopation. That is, the nouns have none because it is found only in verbs.¹

2.4 Verbs¹ (i.e. those which are fully inflected) have of these (i.e. of the above-mentioned subdivisions):

2.41 independence, either explicitly, as in *yaqūmu* 'he stands'¹ or implicitly, as in *yaḡṣā* 'he fears'. Here *yaqūmu* 'he stands' has independent form with an explicit final *u* and *yaḡṣā* 'he fears' likewise has independent form but the *u* is implicit because its appearance is prevented by impossibility of realization;²

2.42 dependence, either explicitly, as in *lan yaqūma* 'he will not stand' or implicitly, as in *lan yaḡṣā* 'he will not fear'.¹ Here *yaqūma* 'he (may) stand' has dependent form with an explicit final *a* and *yaḡṣā* 'he (may) fear' also has dependent form but ends in an implicit *a*;

2.43 and apocopation,¹ shown by vowellessness if the final consonant is sound (such as *yaḡribu* 'he strikes'), or by elision of the defective consonant,² namely *ū*, *ā* or *ī*, when the defective consonant is final

او ياء كيخش ويغزو ويرمي فتقول لم يضرب ولم يخش ولم يغز ولم يرم فيضرب مجزوم بالسكون والباقي مجزوم بحذف حرف العلة نيابة عن السكون ولا خفض فيها اي الافعال لانه لا يدخل الا على الاسماء والحاصل ان هذه الاقسام الاربعة ترجع الى قسمين قسم مشترك وقسم مختص فالمشترك شيان الرفع والنصب والمختص شيان الخفض والجزم وبيان ذلك ان الرفع والنصب يشترك فيهما الاسم والفعل وان الخفض مختص بالاسم وان الجزم مختص بالفعل وذلك مستفاد من كلامه لانه كرر الرفع والنصب مع الاسماء والافعال فعلمنا انه مشترك بينهما وخص الاسماء بالخفض ونفى عنها الجزم (8b) وخص الافعال بالجزم ونفى عنها الخفض تنبيه ما تقدم من الاعراب على الالف والياء محله اذا كانتا موجودتين فان كانت الالف محذوفة نحو جاء فتى ورأيت فتى ومررت بفتى تقول في الرفع

(such as *yaḵṣā* 'he fears', *yaḡzū* 'he raids', *yarmī* 'he throws'). Thus you say *lam yaḡrib* 'he did not strike', *lam yaḵṣa* 'he did not fear', *lam yaḡzu* 'he did not raid', *lam yarmi* 'he did not throw', in which *yaḡrib* 'he (might) strike' has apocopated form ending in vowellessness and the remainder are also apocopated but with elision of the defective consonant instead of vowellessness;

2.44 but they have no obliqueness.¹ That is, the verbs have none because it is found only in nouns.

2.45 To sum up, these four subdivisions reduce to two groups, one common and one peculiar, the common comprising two, viz. independence and dependence, and the peculiar likewise two, viz. obliqueness and apocopation.¹ What this means is that independence and dependence are common to both nouns and verbs while obliqueness is peculiar to nouns and apocopation to verbs. All this is inferred from what our author says, because he repeats independence and dependence under nouns and verbs so that we know they are common to both, and he restricts obliqueness particularly to nouns (denying them apocopation) (8b) and apocopation particularly to verbs (denying them obliqueness).

2.5 Note: The inflection of *ā* and *ī* described above applies only when *ā* or *ī* are actually present:¹ if *ā* has already been elided,² as in the case of *jā'a fatan* 'a boy came', *ra'aytu fatan* 'I saw a boy', *marartu bi-fatan* 'I passed by a boy', you must say of the independent form that

علامة رفعه ضمة مقدرة على الالف المحذوفة لالتقاء الساكنين وهما الالف والتنوين لان اصله فتى فحركات الياء وانفتح ما قبلها وقلبت الفاء فالتقى ساكنان الالف والتنوين فحذفت الالف وفي النصب علامة نصبه فتحة مقدرة على الالف المحذوفة لالتقاء الساكنين وفي الجر علامة جره كسرة مقدرة على الالف المحذوفة لالتقاء الساكنين او الياء المحذوفة نحو جاء قاض ومررت بقاض فانك تقول في الرفع علامة رفعه ضمة مقدرة على الياء المحذوفة لالتقاء الساكنين وفي الجر كسرة كذلك وقس على هذه الامثلة ما اشبهها فحيث كان في اخر الاسم المعرب حرف صحيح او حرف يشبه الصحيح كالواو والياء الساكن ما قبلهما كدلو وظبي فالاعراب ظاهر فيه وحيث كان في اخره الف كالفتى او ياء مكسورة ما قبلها كالقاضي فالاعراب مفتر فيه الا ان الالف تقدر فيها الحركة تعذرا لكونها لا تقبل التحريك والياء تقدر فيها الحركة استثقالا لكونها تقبل الحركة ولكنها ثقيلة عليها والمراد بالالف

its independence marker is an implicit *u* on the *ā* which has previously been elided to prevent the clash of two unvowelled consonants³ (in this instance *ā* and the *n* of *tanwīn*), the original form having been **fatayun*, with *ayu* changing to *ā* which is in turn elided to prevent the resulting clash of two unvowelled consonants. Similarly you must say of the dependent form that its dependence marker is an implicit *a* on the *ā* which has been elided to prevent the clash of two unvowelled consonants, and of the oblique form that its obliqueness marker is an implicit *i* on the *ā* which has been elided to prevent the clash of two unvowelled consonants.

2.6 In the case of elided *ī*, as in *jā'a qāḍin* 'a judge came', *marartu bi-qāḍin* 'I passed by a judge', you say of the independent form that its independence marker is an implicit *u* on the *ī* which has previously been elided to prevent the clash of two unvowelled consonants,¹ and of the oblique form you say that its obliqueness marker is an implicit *i* for the same reason. Use these examples as an analogy for all similar cases².

2.7 Where the inflected noun ends in a sound or quasi-sound consonant¹ (i.e. *w* and *y*) immediately preceded by an unvowelled consonant, e.g. *dalwun* 'bucket', *ḡabyun* 'gazelle', all the inflection is explicit.² Where the noun ends in *ā*, e.g. *al-fatā* 'the boy' or in *ī*, e.g. *al-qāḍī* 'the judge', the inflection is implicit, except that with *ā* the inflection has to be implicit due to impossibility of realization (since *ā* cannot be followed by a vowel), while with *ī* it has to be implicit because of phonetic inconvenience (since *ī* can be followed by a vowel but is awkward to pronounce). By *ā* here is meant that which is

الالف في اللفظ ولا عبرة بكونها تكتب بياء في مثل يخشى والفتى ثم لكل من الرفع والنصب والخفض والجزم علامات اصول وعلامات فروع نياية عن الاصول يحتاج الى معرفتها وقد شرع المصنف في بيان (9a) ذلك مترجما له بباب فقال

باب بيان معرفة علامات اقسام الاعراب فالعلامات الاصول اربعة وهي الضمة للرفع والفتحة للنصب والكسرة للخفض وحذف الحركة للجزم هذه هي العلامات الاصول والعلامات الفروع النائية عنها عشرة ثلاثة تنوب عن الضمة وهي الواو والالف والنون واربعة تنوب عن الفتحة وهي الكسرة والالف والياء وحذف النون واثنان ينوبان عن الكسرة وهما الفتحة والياء وواحد ينوب عن حذف الحركة وهو حذف حرف العلة او حذف النون اذا علمت ذلك فنقول للرفع اي من حيث هو اربع علامات علامة اصلية وهي الضمة وثلاثة فروع وهي الواو والالف والنون نياية عن الضمة وقدم الضمة في اللفظ لاصالتها وثنى بالواو لكونها تنشأ عن الضمة اذا اشيعت فهي ابنتها وثلت بالالف

pronounced *ā* irrespective of whether it is spelt with a *y* as, for example, in *yakṣā* 'he fears', *al-fatā* 'the boy'.³

2.8 Now, independence, dependence, obliqueness and apocopation all have basic markers and secondary markers which replace them, and it is necessary to find out about them. Our author has dealt with them (9a) in a separate chapter, entitled:

CHAPTER THREE

3.0 Chapter on (i.e. explaining) the recognition of the markers of the various kinds of inflection.¹ The basic markers² are four: *u* for independence, *a* for dependence, *i* for obliqueness and elision of the short vowel for apocopation. These are the basic markers; the secondary markers which replace³ them are ten, three replacing *u*, viz. *ū*, *ā* and *n*, four replacing *a*, viz. *ī*, *ā*, *ī* and elision of *n*, two replacing *i*, viz. *a* and *ī*, and one replacing elision of the short vowel, viz. elision of the defective consonant or of *n*. Once you have grasped this we may proceed.

3.1 Independence¹ (as such) has four markers, one the basic marker, namely *u*, and three secondary markers, namely *ū*, *ā* and *n*; (replacing *u*). The author puts *u* first because it is the basic form, secondly *ū* because it derives from *u* by prolongation, so that *ū* is the offspring² of *u*, thirdly *ā* because it is closely related to *ū* in being a long semi-vowel and lastly *n* because it faintly resembles the defective

لأنها اخت الواو في المد واللين وختم بالنون لضعف شبهها بحروف العلة في الغنة عند سكونها وإن كانت الواو لا تقتضي ترتيبا ولكل واحد من هذه العلامات الأربعة مواضع تختص بها فاما الضمة فتكون علامة للرفع في أربعة مواضع الموضع الأول في الاسم المفرد سواء اكان لمذكر ام لمؤنث كقام زيد والفتى والقاضي واحمد ورجل وفرس وكقامت هند وحبلت فقام فعل ماض وزيد فاعل مرفوع بقام وما بعده معطوف عليه مشارك له في رفعه بقام وعلامة الرفع في كل واحد الضمة الظاهرة الا في الفتى والقاضي وحبلت فمقدرة الموضع الثاني (9b) في جمع التكسير سواء اكان لمذكر ام لمؤنث كجاء الرجال والاسارى والهنود والعداري وسمي هذا الجمع جمع التكسير لان التكسير في اللغة التغيير وهو اما بالزيادة على المفرد من غير تغيير شكل كمنو ومنوان واما بتبديل الشكل من غير زيادة ولا نقص كاسد واسد واما بالنقص عن المفرد مع تغيير الشكل كرسول ورسل واما بالنقص عن المفرد من غير تغيير الشكل كتخمة وتخم واما بالزيادة والنقص وتغيير الشكل كغلام وغلمان واما بالزيادة على المفرد مع تغيير الشكل كرجل ورجال فهذه كلها ترفع بالضمة الموضع الثالث في جمع المؤنث السالم وهو ما جمع بالف وتاء مزيدين كجاءت الهندات

consonants in being nasalized when vowelless. None of this arrangement, however, is determined by the nature of u.³ Each of the four markers has its own particular functions:⁴

3.2 u is the marker of independence in four places,

3.21 (1) on the singular noun,¹ whether masculine or feminine, e.g. *qāma zaydun wa-l-fatā wa-l-qāḍī wa-ʾaḥmadu wa-rajulun wa-farasun* 'Zayd, the boy, the judge, Aḥmad, a man and a horse stood up', and *qāmat hindun wa-ḥublā* 'Hind and a pregnant woman stood up'. Here *qāma* 'stood' is a past tense verb, *zaydun* 'Zayd' is an agent made independent by *qāma* 'stood', and what follows is coordinated with *zaydun* and shares in its independence through *qāma*. The independence marker in all of them is an explicit u,² except in *al-fatā* 'the boy', *al-qāḍī* 'the judge' and *ḥublā* 'pregnant', where the u is implicit.³

3.22 (2) (9b) on the broken plural,¹ whether of masculines or feminines, e.g. *jāʾa r-rijālun wa-l-ʾasārā wa-l-hunūdu wa-l-ʿaḡārī* 'the men, the prisoners, the Hinds and the virgins came'.²

3.221 This kind of plural is called the 'broken plural'¹ because 'breaking' lexically means 'changing'. It is brought about by lengthening the singular with no change of pattern,² e.g. *ṣinwun* 'male relative', *ṣinwānun* 'male relatives', or by changing the pattern without lengthening or shortening, e.g. *ʾasadun* 'lion', *ʾusudun* 'lions', or by shortening the singular together with a change of pattern, e.g. *rasūlun* 'messenger', *rusulun* 'messengers', or by shortening the singular without a change of pattern, e.g. *tuḡamatun* 'indigestion', *tuḡamun* 'indigestions', or by simultaneously lengthening, shortening and changing the pattern, e.g. *ḡulāmun* 'boy', *ḡilmānun* 'boys', or by lengthening the singular together with a change of pattern, e.g. *rajulun* 'man', *rijālun* 'men'. All these have u in the independent form.³

3.23 (3) on the sound feminine plural,¹ which is formed by suffixing *āt*,

فجاء فعل ماضٍ والتاء علامة التأنيث والهندات فاعل مرفوع بجاء وعلامة رفعه الضمة وسمي هذا الجمع مؤنثا لأن مفرده مؤنث وسمي سالما لأن مفرده سلم من التغيير والتقييد بالتأنيث والسلامة جرى على الغالب والا فقد يكون لمذكر كاصطبلات جمع اصطبل وقد يكون مكسرا كحلبات جمع حلبى والموضع الرابع فى الفعل المضارع الذى لم يتصل باخره شيء كيضرب ويخشى ويغزو ويرمى فكل واحد من هذه الامثلة فعل مضارع مرفوع بالتجرد عن الناصب والجازم وعلامة رفعه ضمة ظاهرة فى يضرِب ومقدرة فى الباقي لانه فعل مضارع لم يتصل باخره شيء فان اتصل باخره شيء فذلك الشيء اما ان يكون نون الاناث نحو النسوة يضرِبْنَ فيبنى اخره على السكون لاتصاله بنون الاناث واما ان يكون نون التوكيد نحو هل يضرِبْنَ فيبنى اخر (10a) الفعل على الفتح لاتصاله بنون التوكيد واما ان يكون ضمير تشنية وهو الالف كيضربان او ضمير جمع وهو الواو نحو يضرِبون وتضرِبون او ضمير المؤنثة المخاطبة وهو الياء نحو تضرِبين لم يكن مبنيا بل معربا وهو مرفوع بالتجرد وعلامة رفعه شوت النون نيابة عن الضمة والالف والواو والياء فاعل فى محل رفع بالفعل الذى قبله فان قيل

e.g. *jā'at il-hindātu* 'the Hinds came', where *jā'a* 'came' is a past tense verb, the *t* is the feminine marker² and *al-hindātu* 'the Hinds' is an agent made independent by *jā'a* 'came' with *u* as its independence marker.

3.231 This kind of plural is called 'feminine' because its singular is feminine, and 'sound' because its singular is free from any change of pattern.¹ To qualify it as sound and feminine is only a generalization as it is, in fact, also found with masculines,² e.g. *iṣṭablātun* 'stables', plural of *iṣṭablun* 'stable', and with broken plurals, e.g. *ḥublayātun* 'pregnant', plural of *ḥublā* 'pregnant'.³

3.24 (4) on the imperfect tense verb without personal suffixes;¹ as in *yaḍribu* 'he strikes', *yaḡḡā* 'he fears', *yaḡzū* 'he raids', *yarmī* 'he throws'. Each of these is an imperfect tense verb made independent by freedom from the operators of dependence and apocopation;² the independence marker is an explicit *u* in *yaḍribu* 'he strikes' and implicitly in the others because they are all imperfect tense verbs without personal suffixes.³

3.241 Should any suffix be found on these verbs it will either be the feminine *na*,¹ e.g. *an-niswatu yaḍribna* 'the women strike' (in which case the end of the verb is invariable and vowelless because of the suffixed feminine *na*), or it will be the emphatic *anna*,² e.g. *hal yaḍribanna* 'will he indeed strike?' (in which case the end of (10a) the verb is invariable in a because of the suffixed emphatic *anna*). Or else it will be a dual pronoun, viz. *ā* as in *yaḍribāni* 'they two (masc.) strike', a plural pronoun, viz. *ū* as in *yaḍribūna* 'they (masc.) strike' and *taḍribūna* 'you (masc. plur.) strike', or a second person feminine singular pronoun, viz. *ī* as in *taḍribīna* 'you (fem. sing.) strike', the verb here being not invariable but inflected: all are independent through the absence of operator, with retention of *n* as their independence marker instead of *u*, while the *ā*, *ū* and *ī* are agents³ with independent status through their preceding verb.

ما الفرق بين العلامة وصاحبها في قوله بالضممة رفعا الى اخره اجيب بان العلامة هي الحركات والسكنات البنائية وهي الضم والفتح والكسر والسكون وذا العلامات هو الحركات والجزمات الاعرابية وهي الرفع والنصب والجر والجزم فافترقا وان اتحدا في الخارج كالحذ والمحدود والحامل ان العلامة وصاحبها متحدان ذاتا مختلفان اعتبارا كالكسرة والانكسار ولما فرغ المصنف من الضمة التي هي الاصل في علامات الرفع شرع فيما ينوب عنها فقال قاما الواو فتكون علامة للرفع في موضعين الموضع الاول في جمع المذكر السالم كجاء الزيدون من الاسماء والمسلمون من الصفات فجاء فعل ماض والزيدون والمسلمون فاعل مرفوع بجاء وعلامة رفعه الواو نيابة عن الضمة وسمي سالما لسلامة المفرد مع قطع النظر من زيادة الواو والنون او الياء والنون ويشترط في كل ما جمع هذا الجمع من اسم او صفة ثلاثة شروط الاول الخلو من تاء التانيث فلا يجمع هذا الجمع من الاسماء نحو طلحة ولا من الصفات نحو علامة لثلا يجتمع فيهما علامة التانيث والتذكير الشرط الثاني ان يكون لمذكر فلا يجمع هذا

3.3 It might be asked, what is the difference between the marker and the case it denotes (as, for example, when one says 'with u in independence' etc.)?¹ The answer is that the markers consist of the short vowels and vowellessness used in constructing words, namely u, a, i and Ø, while the cases² denoted by the markers consist of the vowels of inflection and apocopation, namely independence, dependence, obliqueness and apocopation. The two are different even if they appear on the surface to be identical, just as the definition differs from the thing defined: in short, the marker and the case it denotes are identical in essence but different in reference, just as the vowel i differs from the occurrence of an i.³

3.4 Having finished with u, which is the basic independence marker, the author now turns to its replacements:¹ ū is the marker of independence in two places:

3.41 (1) in the sound masculine plural,¹ e.g. *jā'a z-zaydūna* 'the Zayds came' among nouns and (*jā'a*) *l-muslimūna* 'the Muslims (came)' among adjectives.² Here *jā'a* 'came' is a past tense verb and *az-zaydūna* 'the Zayds' and *al-muslimūna* 'the Muslims' are agents made independent by *jā'a* 'came', with *ū* as their independence marker instead of u.

3.411 This kind of plural is called 'sound' because its singular remains unaltered except for the suffixing of *ūna* and *īna*. Everything, whether noun or adjective, which takes this kind of plural must fulfil three conditions: (a) there should be no feminine t,¹ for such nouns do not form this kind of plural, cf. *ṭalḥatu* 'Ṭalḥa', nor do adjectives, cf. *callāmatun* 'very learned (man)', lest (10b) they should contain the masculine and feminine markers simultaneously; (b) that it should refer to a male,² for such feminine proper names as *zaynabu*

الجمع علم المؤنث نحو زينب ولا صفة مؤنث نحو حائض لئلا يلتبس جمع المذكر بجمع المؤنث الشرط الثالث ان يكون لعائل فلا يجمع هذا الجمع نحو واشق علما للكلب وسابق صفة لفرس ثم يشترط في افراد كل منها عن الآخر ان يكون علما غير مركب تركيبا اسناديا ولا مزجيا فلا يجمع المركب الاسنادي نحو برق نحره علما ولا المزجي نحو معدي كرب واما صفة تقبل التاء كقائم فتقول قائمة او لا تقبل التاء ولكنها تدل على التفضيل نحو افضل فتقول افضلون فلا يجمع هذا الجمع نحو جريح بمعنى مجروح وصبور بمعنى صابر وسكران واحمر لانها لا تقبل التاء ولا تدل على تفضيل تنبيه حملوا على هذا الجمع السالم المذكر اربعة انواع اعربت بالحروف وليست جمع تصحيح الاول اسماء جموع نحو اولو بمعنى اصحاب اسم جمع وعالمون اسم جمع عالم بفتح اللام فيهما وعشرون وبابه الى التسعين والثاني جموع

'Zenobia' do not form this kind of plural, nor do feminine adjectives such as *ḥā'iḍun* 'menstruating', lest the masculine and feminine plural become confused, and (c) it must denote a rational being,³ for names of dogs such as *wāṣiqun* 'Darter' do not form this kind of plural, nor do adjectives such as *sābiqun* 'Racer' when applied to horses. There is one final condition regarding their being separate words, and that is that they must not be compound proper names, neither predicative nor mixed compounds. The predicative compound⁴ proper name, such as *baraqa naḥruhu* 'His chest gleamed' does not form this kind of plural, nor does the mixed compound⁵ proper name, such as *ma'dī karibu* 'Ma'dīkarib'. Adjectives which take the feminine t, e.g. *qā'imun* 'standing' (masc.) from which you can say *qā'imatun* 'standing' (fem.), or those which do not take the feminine t but denote a superior quality,⁶ e.g. *'afḍalu* 'most virtuous', have the plural *qā'imūna* 'standing' (masc.), *'afḍalūna* 'most virtuous' (masc.). But this kind of plural is not formed by such words as *jariḥun* 'wounded' in the meaning of *majrūḥun* 'wounded', *ṣabūrun* 'very patient' in the meaning of *ṣābirun* 'patient', *sakrānu* 'intoxicated' and *'aḥmaru* 'red' because they do not take the feminine t nor do they denote any superiority.⁷

3.412 Note:¹ They have treated as sound masculine plurals four other kinds of word which, even though they are inflected with long vowels, are not sound plurals, viz.

(a) certain plural nouns such as *'ulū* 'possessors of'² in the meaning of the plural noun *'aṣḥābu* 'owners of', *Ālamūna* 'worlds' (plural of *Ālamun* 'world',³ in both cases spelt with a after the l), and *iṣrūna* 'twenty' (and other words in this category up to *tisūna* 'ninety');⁴

تكسير وهي بنون جمع ابن وقياس جمعه جمع السلامة ابنون واحرون بفتح الهمزة وفتح الحاء وتشديد الراء جمع حرة بفتح الحاء وارضون بفتح الراء جمع ارض يسكونها وسنون بكسر السين جمع سنة بفتحها وبابه الجاري على سننه نحو عضة وعضون والثالث جموع تصحيح لم تستوف الشروط المتقدمة في الاسم والصفة كاهلون جمع اهل ووايلون جمع وابل لان اهلا ووايلا ليسا علميين ولا صفتين والرابع ما سمي به من هذا الجمع وما الحق به نحو زيدون (lla) وعليون فيعربان بالحروف اجراء لهما على ما كانا عليه قبل التسمية بهما والموضع الثاني في الاسماء الخمسة المعتلة والمضافة وهي ابوك واخوك وحموك وفوك وذو مال تقول جاء ابوك فجاء فعل ماض وابوك فاعل مرفوع بجاء وعلامة رفعه الواو نيابة عن الضمة وكذا الحكم في الباقي والكاف في الخمسة مجرورة بالاضافة تنبيه يشترط لاعراب هذه الاسماء ان تكون

(b) certain broken plurals, namely *banūna* 'sons',⁵ plural of *ibnun* 'son' (whose regular sound plural should be **ibnūna*), *ʾaḥarrūna* 'stony places'⁶ (spelt with a after the ' and h, and double r) plural of *ḥarratun* 'stony place', *ʾaraḍūna* 'lands'⁷ (spelt with a after the r) plural of *ʾarḍun* 'land' (spelt with unvowelled r), *sinūna* 'years'⁸ (spelt with i after the s) plural of *sanatun* 'year' (spelt with a after the s), and other words of the same category and behaviour such as *ʿiḍatun* 'piece', plural *ʿiḍūna* 'pieces';⁹

(c) the genuine sound plurals which do not fulfil the above conditions for nouns and adjectives, e.g. *ʾahlūna* 'peoples', plural of *ʾahlun* 'people', and *wābiluna* 'pouring rains', plural of *wābilun* 'pouring rain', for neither *ʾahlun* nor *wābilun* are proper names, nor are they adjectives;¹⁰

(d) those which are used as singular proper names in this plural form or have become attached to this category, such as *zayḍūna* 'Zaydūn',¹¹ (lla) and *ʿilliyūna* *ʿIlliyūn*,¹² which are inflected with long vowels and are thus allowed to behave as they did before they came to be used as names.

3.42 (2) in the five nouns,¹ i.e. the defective nouns, when in annexation, viz. *ʾabūka* 'your father', *ʾaḵūka* 'your brother', *ḥamūka* 'your father-in-law', *fūka* 'your mouth' and *qū mālin* 'possessor of wealth'. Thus in *jāʾa ʾabūka* 'your father came' *jāʾa* 'came' is a past tense verb and *ʾabūka* 'your father' is an agent made independent by *jāʾa* 'came', with *ū* as its independence marker instead of *u*.² The same rule applies to all the others, and the *ka* 'your' in all five is made oblique by annexation.

3.421 Note: It is a condition for the inflection of these five nouns

بفردة مكبرة مضافة وان افردت عن الاضافة اعربت بالحركات نحو وله اخ في الرفع وفي النصب ان له ابا وفي الجر وبنات الاخ وان تكون الاضافة لغير الياء والا اعربت بالحركات المقدرة نحو هذا اخي ورأيت اخي ومررت باخي واستغنى المصنف عن ذكر هذه الشروط لكونها ذكرها كذلك واسقط من الاسماء الهن لان الاحسن فيه النقص فيعرب بالحركات الثلاث فتقول هذا هنك ورأيت هنك ونظرت الى هنك بضم الاول وفتح الثاني وكسر الثالث ويجوز ان يعرب بالحروف فتقول هذا هنوك ورأيت هنأك ونظرت الى هنيك ضابط ليس في الاسماء المعربة اسم اخره واو قبلها ضمة الا الاسماء الستة حالة الرفع واما الالف فتكون علامة للرفع في ثنائية الاسماء خاصة نحو قال رجلان فقال فعل ماض ورجلان فاعل مرفوع بقال وعلامة رفعه الالف نيابة عن الضمة واما النون فتكون علامة للرفع في الفعل المضارع اذا اتصل به ضمير ثنائية وهو الالف كيضربان بالتحسانية وتضربان بالفوقانية أو ضمير جمع وهو الواو لجمع

that they should be singular, non-diminutive and annexed.¹ If separated from annexation they are then inflected with short vowels, e.g. *wa-lahu 'akun* 'and he has a brother' in the independent form, '*inna lahu 'aban* 'verily he has a father' in the dependent form and *wa-banātu l-'akī* 'and the daughters of the brother' in the oblique form.² It is also a condition for these nouns that they should not be annexed to *ī* 'my',³ otherwise they are inflected with implicit short vowels, e.g. *hāqā 'akī* 'this is my brother', *ra'aytu 'akī* 'I saw my brother', *marartu bi-'akī* 'I passed by my brother'. The author dispenses with mentioning these conditions by the way he has listed the nouns above. He has left out the noun *al-hanu* 'the thing' because it is best treated as an incomplete noun and inflected with the short vowels, e.g. *hāqā hanuka* 'this is your thing', *ra'aytu hanaka* 'I saw your thing', *naẓartu 'ilā hanika* 'I looked at your thing', with *u*, *a* and *i* respectively. But it may also be inflected with long vowels, in which case you say *hāqā hanūka* 'this is your thing', *ra'aytu hanāka* 'I saw your thing', *naẓartu 'ilā hanīka* 'I looked at your thing'.⁴

3.422 Axiom: There are no inflected nouns ending in *ū* other than the six nouns in the independent state.¹

3.43 *ā* is the marker of independence especially in the dual of nouns,¹ e.g. *qāla rajulāni* 'two men said', where *qāla* 'said' is a past tense verb and *rajulāni* 'two men' is an agent made independent by *qāla* with *ā* as its independence marker instead of *u*.

3.44 *n*¹ is the marker of independence in the imperfect tense verb when suffixed with the dual pronoun (which is *ā*), as in *yaḍribāni* 'they two (masc.) strike' (spelt *y*, with two dots below),² *taḍribāni* 'you two (masc. & fem.) strike, they two (fem.) strike' (spelt *t*, with two dots above), or the plural pronoun (namely *ū* for the masculine plural), as

الذكور نحو يضربون بالتحشانية وتضربون بالفوقانية أو ضمير المؤنثة المخاطبة وهو الياء التحشانية نحو تضربين وتسمى الامثلة (11b) الخمسة سميت بذلك لانها ليست افعالا باعيانها كما ان الاسماء الستة اسماء باعيانها وانما هي امثلة يكنى بها عن كل فعل كان بمنزلتها كيزهبان قال ابن هشام في شرح اللحة وسميت خمسة على ادراج المخاطبتين تحت المخاطبين والاحسن ان تعد ستة وهي مرفوعة وعلامة رفعها ثبوت النون في اخرها لخلوها عن الناصب والجازم نيابة عن الضمة ولما فرغ من علامات الرفع شرع في علامات النصب فقال وللنصب خمس علامات الاولى الفتحة وهي الاصل ولذلك قدمها والثانية الالف وقدمها على ما بعدها لانها تنشأ عن الفتحة والثالثة الكسرة وقدمها على ما بعدها لانها اخت الفتحة في التحريك والرابعة الياء وقدمها على النون لانها بنت الكسرة والخامسة حذف النون وختم بها لبعد الشبه فيها ولكل من هذه العلامات مواضع تخصها وبدأ منها بالفتحة لانها الاصل كما مر فقال فاما الفتحة فتكون علامة للنصب في ثلاث مواضع الاول في الاسم المفرد نحو رأيت ريدا واحمد والفتى وعبدالله فرأيت فعلى

in *yaḍribūna* 'they strike' (spelt *y*, with two dots below) and *taḍribūna* 'you strike' (spelt *t*, with two dots above), or the pronoun of the second person feminine singular. This is *ī* (spelt *y*, with two dots below), as in *taḍribīna* 'you strike'.³

3.45 These are known as 'the five patterns',¹ (11b) being so called because they are not in themselves verbs (as 'the six nouns' are in themselves nouns), but are simply patterns used to allude to all verbs of the same status,² e.g. *yaḡhabāni* 'they two (masc.) go'. Ibn Hišām said in his *Commentary on the Lumḥa* that 'they are called five by subsuming the second person feminine dual under the second person masculine dual, but it would be better to count *tham* as six'.³ The verbs here are all independent, their independence marker being the retention of their final *n* instead of *u* because they are free from any operator of dependence or apocopation.⁴ Having finished with the independence markers the author next turns to the markers of dependence.

3.5 There are five markers of dependence:¹ (1) *a*, which is the basic one and for that reason placed first, (2) *ā*, which he puts before the next because it derives from *a*, (3) *i*, which he puts before the next because it is related to *a* in being a short vowel, (4) *ī/ay*,² which he puts before *n* because it is related to *i*, and (5) *elision of n*. This he puts last because it least resembles the others.³ Each of these has its own particular functions and the author begins with *a* because it is the basic marker (as has already been pointed out):

3.51 *a* is the marker of dependence in three places: (1) on the singular noun, e.g. *ra'aytu zaydan wa-'aḡmada wa-l-fatā wa-ʿabdallāhi* 'I saw Zayd, Aḡmad, the boy and ʿAbdullāh',¹ where *ra'aytu* 'I saw' is a verb

وفاعل والتاء التي هي الفاعل اسم لاسناد الفعل اليها وزيدا مفعول به واحمد وما بعده معطوف عليه مشارك له في نصبه والموضع الثاني في جمع التكسير نحو اكرمت الرجال والهنود والاسارى والعذاري فاكرمت فعل وفاعل مرفوع باكرم والتاء اسم لاسناد الفعل اليها والرجال مفعول به منصوب باكرم وما بعدهم معطوف عليهم والموضع الثالث الفعل المضارع اذا دخل عليه ناصب (12a) ولم يتصل باخره شيء من نون الاناث ونون التوكيد ولا الضمائر في الافعال الخمسة فمثال المضارع الذي لسم يتصل باخره شيء من ذلك نحو لن يبرح زيد فلن حرف نفي ونصب وهي بسيطة على وضعها الاصلي وليس اصلها لا النافية فايدلت الالف نونا ولا اصلها لا ان فحذفت الهمزة تخفيفا والالف للساكنين ولا تقتضي تأبيد النفي اذ لو كانت للتأبيد لزم التناقض بذكر اليوم في قوله تعالى فلم اكلم اليوم انسيا ولزم التكرار بذكر ابدا في قوله تعالى ولن يتمنوه ابدا واما تأبيد النفي في قوله تعالى لسن

and agent, tu 'I' (which is the agent) is a noun because the action is predicated of it, and *zaydan* 'Zayd' is a direct object with '*aḥmada*, 'Ahmad' etc. coordinated with *zaydan* and sharing in its dependence;²

3.52 (2) on the broken plural,¹ e.g. '*akramtu r-rijāla wa-l-hunūda wa-l-ʿasārā wa-l-ḥaqāriya* 'I honoured the men, the Hinds, the prisoners and the virgins',² where '*akramtu* 'I honoured' is a verb with an agent made independent by '*akrama* 'to honour',³ tu 'I' is a noun because the action is predicated of it, and *ar-rijāla* 'the men' is a direct object made dependent by the verb, the nouns following being coordinated with *ar-rijāla*;

3.53 (3) on the imperfect tense verb when preceded by an operator of dependence (12a) and without suffixes,¹ (such as the feminine plural *na*, the emphatic *anna*, or the pronouns in the case of the 'five verbs').² An example of the unsuffixed imperfect tense verb is *lan yabrahā zayḍun* 'Zayd will not go forth', where *lan* 'not' is a particle of negation and dependence.³ By the way, *lan* is in origin a simple word: it is not the negative *lā* 'not' with a change of *ā* to *n*, nor does it originate from *lā* 'an 'not that' with elision of ' for ease of pronunciation and consequent elision of *ā* to prevent the clash of two unvoiced consonants. Moreover *lan* does not make the negation necessarily perpetual, since this would entail a contradiction in mentioning the word *al-yawma* 'today' in the Qur'anic *fa-lan 'ukallima l-yawma 'insiyyan* 'I shall not speak to anyone today',⁴ and also tautology in mentioning '*abadan* 'ever' in the Qur'anic *wa-lan yatamannawhu 'abadan* 'and they shall not desire it ever'.⁵ The alleged perpetual negation in the

يخلقوا ذبابا الذي تمسك به الزمخشري لمذهبه الباطل وهو عدم رؤية الله تعالى في الآخرة وفسر به قوله تعالى لن تراني فلامر خارجي لا من مقتضيات لن ويبرح فعل مضارع منصوب بلن وعلامة نصبه الفتحة وزيد فاعل مرفوع بيبرح وعلامة رفعه الضمة ولما فرغ من الفتحة التي هي الاصل في علامات النصب شرع فيما ينوب عنها فقال واما الالف فتكون علامة للنصب في الاسماء الخمسة المتقدمة في علامات الرفع نحو رأيت اباك واخاك فرأيت فعل وفاعل واباك واخاك منصوبان برأى وعلامة نصبهما الالف نيابة عن الفتحة والكاف مجرورة بالاضافة وما اشبه ذلك من نحو رأيت حماك وفاك وذا مال واما الكسرة فتكون علامة للنصب في جمع المؤنث السالم نيابة عن الفتحة نحو خلق الله السماوات فخلق الله فعل وفاعل مرفوع بخلق والسماوات مفعول به وقيل مفعول مطلق وعلى كل فهو منصوب بخلق وعلامة نصبه

Qur'anic lan yakluqū ḡubāban 'they shall not create a fly' according to the opinion of az-Zamaḡṣarī⁶ (because of his allegiance to that vain school of thought which denies that we shall see God in the afterlife), which he appeals to in his exegesis of the *Qur'anic lan tarānī* 'you shall not see me',⁷ is due to some external factor and is not necessarily implied by *lan*. To resume: *yabraḡa* 'he (may) go forth' is an imperfect tense verb made dependent by *lan* 'not' with *a* as its dependence marker and *zayḡun* 'Zayd' is an agent made independent by *yabraḡa* with *u* as its independence marker. Having dealt with *a*, which is the basic dependence marker, the author now turns to what replaces it:

3.61 *ā* is the marker of dependence in the 'five nouns',¹ mentioned above under the independence markers, e.g. *ra'aytu 'abāka wa-'aḡāka* 'I saw your father and your brother', (where *ra'aytu* 'I saw' is a verb and agent, *'abāka* 'your father' and *'aḡāka* 'your brother' are both made dependent by *ra'ā* 'to see'² with *ā* as their dependence marker instead of *a*, and *ka* 'your' is made oblique by annexation), and the like, such as *ra'aytu ḡamāka wa-fāka wa-ḡā mālin* 'I saw your father-in-law, your mouth and the possessor of wealth';

3.62 *i* is the marker of dependence in the sound feminine plural,¹ instead of *a*, e.g. *ḡalaḡa llāhu s-samāwāti* 'God created the heavens',² where *ḡalaḡa llāhu* 'God created' is a verb and agent made independent by the verb *ḡalaḡa* 'to create' and *as-samāwāti* 'the heavens' is a direct object (some say, however, that it is an absolute object),³ made dependent in either case by *ḡalaḡa*, with *i* as its dependence marker instead of *a*.

الكسرة نيابة عن الفتحة واما الياء فتكون علامة للنصب في التثنية وهي ما وضع لاشنين واغنى عن (12b) المتعاطفين فما وضع جنس ولاشنين فصل اول مخرج لما وضع لاقبل كرجلان او لاكثر كصنوان واغنى عن المتعاطفين فصل ثان مخرج لنحو كلا وكلتا وشفع وزوج ودخل فيه تثنية المفرد المذكر اسما كان او وصفا نحو رأيت الزبيدين المسلمين والمؤنث نحو رأيت الهنديين المسلمتين وتثنية الجمع المكسر كالجمايين وتثنية اسم الجمع كالركبين وتثنية اسم الجنس كالغنمين فالزبيدين وما عطف عليه منصوب برأى وعلامة نصبه الياء المفتوح ما قبلها المكسور ما بعدها تنبيه يشترط في كل ما شني عند الاكثرين ثمانية شروط الاول الافراد فلا يثنى المثنى ولا المجموع جمع تصحيح ولا الجمع الذي لا نظير له في الاحاد كالمساجد ومصاييح الشاني الاعراب فلا يثنى المبني واما نحو دان وتان والذان واللتان فصيغ موضوعة للمثنى وليست مثناة حقيقة على الاصح عند جمهور البصريين الثالث عدم التركيب فلا يثنى المركب تركيب اسناد ولا مزج على الاصح واما المركب تركيب اضافة من الاعلام

3.63 *ay* is the marker of dependence in the dual,¹ i.e. the form which conventionally denotes two things and makes it unnecessary (12b) to coordinate one with the other: 'conventionally denotes' is a generic expression,² 'two things' is a primary differentiation which excludes those words that conventionally denote less than two, e.g. *rajlānu* 'a man on foot' or more than two, e.g. *šinwānun* 'male relatives', and 'makes it unnecessary to coordinate one with the other' is a secondary differentiation which excludes such words as *kilā* 'both' (masc.), *kiltā* 'both' (fem.),³ *ṣaḥcun* 'pair' and *zawjun* 'couple'.

3.64 In this category belong the dual of the masculine singular, whether noun or adjective, e.g. *ra'aytu z-zaydayni l-muslimayni* 'I saw the two Muslim Zayds',¹ of the feminine singular, e.g. *ra'aytu l-hindayni l-muslimatayni* 'I saw the two Muslim Hinds', of the broken plural, e.g. *al-jimālayni* 'the two herds of camels', of the collective noun,² e.g. *ar-rakbayni* 'the two parties of riders', and of the generic noun, e.g. *al-ḡanamayni* 'the two flocks of sheep'. Here *az-zaydayni* 'the two Zayds' and everything coordinated with it are made dependent by *ra'ā* 'to see' and their dependence marker is *ay* (spelt with a before the *y* and *i* after it)³ because they are all dual.

3.65 Note: Most hold that there are eight conditions for dualizing:¹

(1) The word must be singular;² duals are not made from other duals, from sound plurals, nor from those patterns which are unique to the plural, such as *masājidu* 'mosques', *maṣābīḥu* 'lamps'.

(2) The word must be inflected; duals are not made from invariable words. As far as *ḡāni* 'these two' (masc.), *tāni* 'these two' (fem.), *allaḡāni* 'who' (masc. dual) and *allatāni* 'who' (fem. dual) are concerned, they are forms which conventionally denote the dual but are not themselves true duals, at least according to the soundest view, which is held by the majority of Baṣrans.³

(3) The word must not be compound;⁴ according to the soundest view, duals are not made from words which also happen to be predicative⁵ or

فبستغنى بتثنية المضاف عن تثنية المضاف اليه الرابع التنكير فلا يثنى العلم باقيا على علميته بل ينكر ثم يثنى الخامس اتفاق اللفظ واما نحو الابوان للاب والام فمن باب التغليب السادس اتفاق المعنى فلا يثنى المشترك ولا الحقيقة والمجاز واما قولهم القلم احد اللسانين فشاذ السابع ان لا يستغنى بتثنية غيره عن تثنيته فلا يثنى سواء لانهم استغنوا بتثنية سي عن تثنيته فقالوا سيان ولم يقولوا سواء الثامن ان يكون له شان في الوجود فلا يثنى الشمس ولا القمر واما قولهم القمران للشمس والقمر فمن باب التغليب كما مر وذكرت وجه التغليب في شرح القطر فليراجعه من (13a) اراد وفيما ذكرت كفاية وتكون الباء ايضا علامة للنصب في الجمع السالم المذكور نحو اكرمت الزيدين فاكرمت فعل وفاعل مرفوع بـاكرم

mixed compounds.⁶ As far as annexed compounds⁷ are concerned, dualizing the annexed noun renders dualizing the noun to which it is annexed superfluous.

(4) The word must be undefined; proper names are not dualized by leaving them in their proper name status, but are first made undefined and then dualized.⁸

(5) The stem-form⁹ must remain the same; 'abawāni 'two fathers', i.e. both parents, father and mother, is simply a case of usage predominating.

(6) The meaning must remain the same; duals are not made from equivocal words,¹⁰ nor of the literal with the metaphorical: *al-qalamu 'aḥadu l-lisānayni* 'the pen is one of the two tongues' is a rare exception.

(7) There should not already be an alternative dual form which renders dualizing unnecessary; *sawā'un* 'like, else, other etc.' does not have a dual because the dual of *siyyun* 'like etc.' makes it unnecessary, and people say *siyyāni* 'two like etc.' instead of *sawā'āni*.¹¹

(8) There should be a second in existence; there is no dual of *aṣ-ṣamsu* 'the sun' or *al-qamaru* 'the moon'. The expression *al-qamarāni* lit. 'the two moons', meaning the sun and moon together is a case of usage predominating.¹² I have explained the manner of this predominance in my *Commentary on Qaṭr an-nadā*, and whoever (13a) wishes may look it up there, where I have said more or less all there is to say on it.¹³

3.71 ī is a marker of dependence in the plural,¹ i.e. the sound masculine plural, e.g. 'akramtu z-zaydīna 'I honoured the Zayds', where

والزيدين مفعول به منصوب باكرم وعلامة نصبه الياء المكسور ما قبلها المفتوح ما بعدها نيابة عن الفتحة تنبيه انما اطلق الجمع مع ان المراد جمع المذكر السالم كما قيدت به كلامه لكونها على حد المثنى فاذا ذكر الجمع مع المثنى انصرف الي الجمع المذكر السالم لانه اخوه في الاعراب بالحروف واما حذف النون فيكون علامة للنصب في الافعال الخمسة التي رفعها بثبات النون وقد مر ان كل فعل مضارع اتصل به ضمير تشنية او واو جمع او ياء المؤنثة المخاطبة نحو يضربان وتضربان ويضربون وتضربون وتضربين فاذا دخل عليهما الناصب حذف النون فتقول لن يضربا ولن تضربا ولن يضربوا ولن تضربوا ولن تضربي فهذه الافعال الخمسة منصوبة بلن وعلامة نصبها حذف النون نيابة عن الفتحة والالف والواو والياء فاعل في محل رفع بالافعال الخمسة واسماء لاسناد الفعل اليها ولما فرغ من معرفة

'akramtu 'I honoured' is a verb and agent made independent by 'akrama 'to honour' and az-zaydīna is a direct object made dependent by 'akrama 'to honour', with ī (spelt with i before the y and a after it)² as its dependence marker instead of a.

3.72 Note: He only uses the unqualified term 'plural' while meaning the sound masculine plural (as I specified in my gloss)¹ because it follows the same principles as the dual.² Thus when the plural is mentioned alongside the dual it is taken to refer to the sound masculine plural because it is related³ to the dual in that both are inflected with long vowels.

3.73 and elision of *n* is the marker of dependence in the verbs which retain it in their independent form.¹ This means the 'five verbs'. It has already been said² that every imperfect tense verb with pronoun suffixes (whether the dual ā, the plural ū³ or the feminine ī, as in yaḍribāni 'they two (masc.) strike', taḍribāni 'you two (masc. & fem.) strike, they two (fem.) strike', yaḍribūna 'they (masc.) strike', taḍribūna 'you (masc. plur.) strike' and taḍribīna 'you (fem. sing.) strike') has its *n* elided when preceded by an operator of dependence, so that you say lan yaḍribā 'they two (masc.) will not strike', lan taḍribā 'they two (fem.) will not strike, you two (masc. & fem.) will not strike', lan yaḍribū 'they (masc.) will not strike', lan taḍribū 'you (masc. plur.) will not strike', lan taḍribī 'you (fem. sing.) will not strike'. These five verbs are made dependent by lan 'not',⁴ with elision of *n* as their dependence marker instead of a. The ā, ū and ī are agents with independent status⁵ through their verbs, and are nouns because the action is predicated of them.

Having acquainted us with the markers of dependence, the author now turns to the markers of obliqueness.

علامات النصب شرع في معرفة علامات الخفض فقال وللخفض ثلاث علامات الاولى الكسرة وهي الاصل ولذلك قدمها والثانية الياء وقدمها على ما بعدها لانها بنيت الكسرة والثالثة الفتحة وختم بها لانها اخت الكسرة في التحريك ولكل من هذه العلامات مواضع تخصها فاما الكسرة فتكون علامة للخفض في ثلاث مواضع الموضع الاول في الاسم المفرد المنصرف وهو الاسم المتمكن الامكن نحو مررت ببكر وسمي منصرفا لدخول تنوين الصرف فيه وهو المسمى بتنوين التمكين والموضع الثاني في جمع التكسير المنصرف نحو مررت برجال وهنود وسياتي ان غير المنصرف يخفض بالفتحة والموضع الثالث في جمع المؤنث السالم ولا يكون الا منصرفا فلذا لم يقيده المصنف بذلك سواء اكان في الاسماء نحو مررت (13b) بالهندات او من الصفات نحو مررت بالمسلمات ومحل ذلك اذا لم يكن علما والا جان فيه الصرف وعدمه واما الياء فتكون علامة للخفض في ثلاث مواضع الموضع الاول في الاسماء الخمسة نحو مررت بابيك واخيك وحملك وذي مال فمررت فعل وفاعل مرفوع بالفعل وبابيك جار ومجرور وما بعده معطوف عليه مشارك له في خفضه بالياء وعلامة الخفض في

3.8 Obliqueness¹ has three markers, (1) *i*, which is the basic one and for that reason he puts it first, (2) *ī/ay*,² which he puts before the next because it is closely related to *ī*, and (3) *a*. This is put last because it is distantly related to *i* in being a short vowel. Each of these three markers has its own particular functions.

3.81 *i* is the marker of obliqueness in three places: (1) in the fully declinable singular noun,¹ i.e. the fully established and stable noun, e.g. *marartu bi-bakrīn* 'I passed by Bakr'. (It is called 'fully declinable' because it bears the *tanwīn* of currency, also known as the *tanwīn* of establishment);

3.82 (2) in the fully declinable broken plural,¹ e.g. *marartu bi-rijālīn wa-hunūdīn* 'I passed by men and Hinds'. It will later emerge that the semi-declinable nouns have a when oblique.²

3.83 (3) in the sound feminine plural.¹ This is always fully declinable,² hence the author does not specify it as such. It applies equally to nouns, e.g. *marartu (13b) bi-l-hindāti* 'I passed by the Hinds' and to adjectives, e.g. *marartu bi-l-muslimāti* 'I passed by the female Muslims', but only when they are not proper names (otherwise they may be fully or semi-declinable).³

3.84 And *ī/ay*¹ is the marker of obliqueness in three places: (1) in the 'five nouns', e.g. *marartu bi-'abīka wa-'akīka wa-ḥamīka wa-fīka wa-dī mālin* 'I passed by your father, your brother, your father-in-law, your mouth and the possessor of wealth'.² Here *marartu* 'I passed' is a verb and agent made independent by its verb, *bi-'abīka* 'by your father' is an operator of obliqueness and oblique element,³ and what follows is coordinated with it and shares in its obliqueness through *bi* 'by', the

الخمسـة الـياء نيابة عن الكسرة والكاف في الخمسة مخفوضة بالمضاف والموضع الثاني في التثنية سواء اكانت لمذكر نحو مررت بالزبيدين ام لمؤنث نحو مررت بالهنديين فالزبيدين والهنديين مخفوض بالياء الموحدة وعلامة رفعه الياء المفتوح ما قبلها نيابة عن الكسرة والموضع الثالث في الجمع ولم يقيده بالسالم المذكر لما مرت الاشارة اليه نحو مررت بالزبيدين فالزبيدين مخفوض بالياء الموحدة وعلامة خفضه الياء المكسورة ما قبلها نيابة عن الكسرة واما الفتحة فتكون علامة للخفض فهي الاسم الذي لا ينصرف والصرف عبارة عن التثوينات الاربعة الخاصة بالاسم كما قال ابن مالك لان الاسم ان اشبه الحرف بني وسمي غير متمكن وان لم يشبه الحرف اعرب ثم المعرب ان اشبه الفعل منع من الصرف وسمي غير امكن وان لم يشبه الفعل صرف وسمي امكن وموانع الصرف تسعة جمعها ابن النحاس في بيت بقوله

obliqueness marker in all five being *ī* instead of *i*.⁴ The *ka* 'your' in all five is made oblique by what is annexed to it.

3.85 (2) in the dual,¹ whether masculine, as in *marartu bi-z-zaydayni* 'I passed by the two Zayds' or feminine, as in *marartu bi-l-hindayni* 'I passed by the two Hinds', where *az-zaydayni* 'the two Zayds' and *al-hindayni* 'the two Hinds' are made oblique by *bi* 'by' (spelt with one dot below), their obliqueness marker being *ay* (spelt with a before the *y*)² instead of *i*;

3.86 (3) in the plural.¹ He does not specify this as the sound masculine plural for the reason already given.² Example: *marartu bi-z-zaydīna* 'I passed by the Zayds', where *az-zaydīna* 'the Zayds' is made oblique by *bi* 'by' (spelt with one dot below), with *ī* (spelt with *i* before the *y*) as its obliqueness marker instead of *i*.

3.87 And *a* is the marker of obliqueness in the semi-declinable noun.¹ Full declinability refers to the four kinds of *tanwīn* which are peculiar to the noun (as Ibn Mālik² says), because if a noun resembles a particle it is invariable and termed 'not fully established', while if it does not resemble a particle it is inflected: then, if the inflected noun resembles a verb, it is prevented from full declinability and is termed 'not fully stable', while if it does not resemble a verb, it is fully declined and termed 'stable'.³

3.88 The factors preventing full declinability¹ are nine, and have been collected by Ibn an-Naḥḥās into one line of verse:²

وزن المركب عجمة تعريفها عدل ووصف الجمع زد تانيثا وقال غيره

اجمع وزن عادلا انت بمعرفة ركب وزد عجمة فالوصف قد كملا وحاصل ذلك ان ما كان على صيغة منتهى الجموع نحو مررت بمساجد ومصابيح او كان مختوما بالف التانيث الممدودة كصحراء والمقصورة كحبلى او كان فيه العلمية والتركيب نحو معدي كرب او العلمية (14a) والتانيث نحو زينب وفاطمة او العلمية والعجمة نحو ابراهيم وجميع اسماء الانبياء اعجمية الا اربعة محمد وصالح وشعيب وهود صلوات الله وسلامه عليهم اجمعين او العلمية ووزن الفعل نحو احمد ويزيد او

waznu l-murakkabi ^Cujmatun ta^Crīfuhā

^Cadlun wa-waṣfun il-jam^Ca zid ta'nīṭan

'(1) Verbal measure, (2) compound, (3) foreign, (4) defined, (5) anomalous, (6) epithet, (7) plural, (8) augmented, (9) feminine'.

Another grammarian put it as follows:

ijma^C wa-zin ^Cādilan 'anniṭ bi-ma^Crīfatin

rakkib wa-zid ^Cujmatan fa-l-waṣfu qad kamala

'(1) plural, (2) verbal measure, (3) anomalous, (4) feminine, (5) defined, (6) compound, (7) augmented, (8) foreign, (9) epithet, and that is all'.

3.89 The gist of all this is that in the following cases:

(1) the most extreme plural pattern,¹ e.g. *marartu bi-masājida wa-maṣābīḥa* 'I passed by mosques and lamps',

(2) the long feminine *ā'* ending,² e.g. *ṣaḥrā'u* 'desert' or the short feminine *ā* ending, e.g. *ḥublā* 'pregnant',

(3) the combination of proper name and compound,³ e.g. *ma^Cdī karibu* 'Ma^Cdīkarib',

(4) the combination of proper name (14a) and feminine,⁴ e.g. *zaynabu* 'Zenobia', *fāṭimatu* 'Fāṭima',

(5) the combination of proper name and foreign word,⁵ e.g. '*ibrāhīmu* 'Abraham' (all the names of the prophets are foreign except four, viz. *muḥammadun* 'Muhammad', *ṣāliḥun* 'Ṣāliḥ', *ṣu^Caybun* 'Ṣu^Cayb' and *hūdun* 'Hūd', may God bless them all and give them peace),

(6) the combination of proper name and verbal measure,⁶ e.g. '*aḥmadu* 'Aḥmad', *yazīdu* 'Yazīd',

العلمية وزيادة الالف والنون نحو عثمان او العلمية والعدل نحو عمر او كان فيه الوصف والعدل نحو مشنى وثلاث ورباع او الوصف ووزن الفعل نحو افضل او الوصف وزيادة الالف والنون نحو سكران ولذلك شروط ذكرتها في شرح القطر فلا تطيل بذكرها فهذه كلها تخفض بالفتحة نيابة عن الكسرة ما لم تضاف او تتل ال فانها حينئذ تخفض بالكسرة على الاصل نحو مررت بافضلكم وبالافضل وللجزم علامتان السكون وهو حذف الحركة والحذف وهو سقوط حرف العلة وهي الالف والواو والياء او سقوط النون من الافعال الخمسة كما سيأتي ولكل من السكون والحذف موضع يختص به والسكون هو الاصل فلذلك بدأ به فقال قاما السكون فيكون علامة للجزم في الفعل المضارع الصحيح الآخر وهو الذي ليس في اخره شيء من الف ولا واو ولا ياء نحو لم

(7) the combination of proper name and the augment *ān*,⁷ e.g. *ʿuṭmānu* 'ʿUṭmān',

(8) the combination of proper name and anomaly,⁸ e.g. *ʿumarū* 'ʿUmar',

(9) the combination of epithet and anomaly,⁹ e.g. *maṭnā* 'in twos', *ṭulāṭu* 'in threes', *rubāʿu* 'in fours',

(10) the combination of adjective and verbal measure,¹⁰ e.g. *ʾafḍalu* 'most virtuous',

(11) the combination of adjective and the augment *ān*, e.g. *sakrānu* 'intoxicated' (though for this there are certain conditions which I have mentioned in my *Commentary on Qaṭr an-naḍā* and will not go into here),¹¹

all have a in the oblique form instead of *i*, providing that they are not annexed to another word or prefixed by *al* 'the', in which case they have the regular *i* in the oblique form, e.g. *marartu bi-ʾafḍalikum* 'I passed by the most virtuous of you', *marartu bi-l-ʾafḍali* 'I passed by the most virtuous'.¹²

3.9 Apocopation¹ has two markers, vowellessness, which is the elision of the short vowel, and elision.² This is the dropping of the defective consonant (i.e. *ā*, *ū* and *ī*) and of the *n* of the 'five verbs', as will be shown. Both vowellessness and elision have their own particular functions; as vowellessness is the basic form, the author treats it first.

3.91 Vowellessness¹ is the marker of apocopation in the imperfect tense verb of sound ending, (i.e. which does not end in *ā*, *ū* or *ī*) e.g. *lam*

ينصر فلم حرف نفي وجزم وينصر فعل مضارع مجزوم بلم وعلامة جزمه السكون على الاصل واما الحذف فيكون علامة للجزم في موضعين الاول في الفعل المضارع المعتل الآخر اي الذي اخره حرف من حروف العلة المتقدم ذكرها نحو لم يدع ولم يخش ولم يرم فيدع ويخش ويرم مجزومة بلم وعلامة جزمها حذف حرف العلة نيابة عن السكون فالمحذوف من يدع الواو والضمه قبلها دليل عليها والمحذوف من يخش الالف والفتحة قبلها دليل عليها والمحذوف من يرم الياء والكسرة قبلها (14b) دليل عليها والموضع الثاني في الافعال الخمسة التي رفعها بثبات النون وهي كل فعل مضارع اتصل به ضمير تشنية او ضمير جمع لمذكر او ضمير المؤنثة المخاطبة فتقول لم ينصرا ولم تنصري فهذه الافعال الخمسة مجزومة بلم وعلامة جزمها حذف النون نيابة عن السكون والالف والواو والياء فاعل في محل رفع بالافعال الخمسة تنبيه قد تقدم للمصنف في علامات الرفع ان الافعال الخمسة اذا رفعت بالتجرد تكون علامة الرفع فيها ثبوت النون نيابة عن الضمة وفي علامات النصب ان الافعال

yaṇṣur 'he did not aid', where *lam* 'not' is a particle of negation and apocopation² and *yaṇṣur* 'he (might) aid' is an imperfect tense verb apocopated by *lam* 'not', with regular vowellessness as its apocopation marker.

3.92 Elision is the marker of apocopation in two places: (1) in the imperfect tense verb of weak ending, i.e. which ends in one of the above-mentioned defective consonants, e.g. *lam yad^Cu* 'he did not call', *lam yaḵṣa* 'he did not fear', *lam yarmi* 'he did not throw', where *yad^Cu* 'he (might) call', *yaḵṣa* 'he (might) fear' and *yarmi* 'he (might) throw' are all apocopated by *lam* 'not', with elision of their defective final consonant as their apocopation marker instead of vowellessness.¹ From *yad^Cu* it is *w* which is elided and the preceding *u* remains as an indication, from *yaḵṣa* it is *y* which is elided, with the preceding *a* remaining as an indication, and from *yarmi* it is *y* which is elided, indicated by the preceding *i*;² (14b)

3.93 (2) in the verbs (i.e. the 'five verbs') which retain their *n* when independent.¹ This means every imperfect tense verb suffixed with the dual, masculine plural and feminine singular pronouns: you say *lam yaṇṣurā* 'they two (masc.) did not aid', *lam yaṇṣurū* 'they (masc.) did not aid', *lam taṇṣurī* 'you (fem. sing.) did not aid', and these 'five verbs' are all apocopated by *lam* 'not', with elision of *n* as their apocopation marker instead of vowellessness. The *ā*, *ū* and *ī* are agents with independent status through the 'five verbs'.²

3.94 Note: Under the independence markers the author stated that the 'five verbs', when independent through the absence of operator,¹ have retention of *n* as their independence marker instead of *u*, and under

الخمسة اذا نصبت بواحد من النواصب تكون علامة النصب فيها حذف النون نيابة عن الفتحة وذكر هنا ان الافعال الخمسة اذا جزمت بجازم تكون علامة جزمها حذف النون نيابة عن السكون وقد تقدم تمثيله ومن الجازم والناصب قوله تعالى فان لم تفعلوا ولن تفعلوا فلم حرف نفي وجزم وتفعلوا فعل مضارع مجزوم بـلم علامة جزمه حذف النون نيابة عن السكون والواو فاعل في محل رفع بالفعل ولن حرف نفي ونصب وتفعلوا فعل مضارع منصوب بـلن وعلامة نصبه حذف النون نيابة عن الفتحة والواو فاعل في محل رفع بالفعل تنمة اذا اتصل بهذه النون نون الوقاية جاز حذفها تخفيفا وادغامها في نون الوقاية والفك وقرئ بالثلاثة تأمروني وقد تحذف النون مع عدم الناصب والجازم كقوله ابيت ابكي وتبيتي تدلكي وجهك بالعنبر والمسك الذكي

dependence markers he stated that the 'five verbs', when made dependent by one of the operators of dependence, have elision of *n* as their dependence marker instead of *a*. He now states that the 'five verbs', when apocopated by an operator of apocopation, also have elision of *n* as their apocopation marker instead of vowellessness, for which examples have already been given.²

3.95 An illustration of operators of apocopation and dependence together is found in the Qur'anic *fa-'in lam taf^Calū wa-lan taf^Calū* 'and if you did not do it, and you will not do it',¹ where *lam* 'not' is a particle of negation and apocopation,² *taf^Calū* 'you (might) do' is an imperfect tense verb apocopated by *lam* with elision of *n* as its apocopation marker instead of vowellessness (and the *ū* is an agent with independent status³ through the verb), *lan* 'not' is a particle of negation and dependence and *taf^Calū* 'you (may) do' is an imperfect tense verb made dependent by *lan* with elision of *n* as its dependence marker instead of *a* (the *ū* being an agent with independent status through the verb).

3.96 Note: If to this *n* is further suffixed the 'preserving *n*',¹ the former may be elided for ease of pronunciation, or it may be assimilated to the preserving *n*, or both may be pronounced separately: the Qur'anic *ta'murūnnī* 'you (masc. plur.) command me'² is read in all three ways. Occasionally *n* is elided even when there is no operator of dependence or apocopation, as in the verse

'abītu 'abkī wa-tabīṭī tadlukī

wajhaki bi-l-^Canbari wa-l-miski ḡ-ḡakī

'I pass the night weeping, but you spend your night rubbing your face with amber and pure musk',³ where *n* has been elided from *tabīṭī* 'you

فحذف النون من تبتي ولما فرغ من معرفة علامات الاعراب على سبيل التفصيل شرع في معرفتها على سبيل الاجمال مترجما لذلك بفصل تمرينا للمبتدئ فقال

فصل المعربات قسمان اي جميع ما تقدم من اول باب علامات الاعراب الى هنا قسمان قسم (15a) يعرب بالحركات الثلاث على الاصل وهي الضمة والفتحة والكسرة او بالسكون وقسم يعرب بالحروف الاربعة نيابة عن الحركات على خلاف الاصل وهي الواو والياء والالف والنون او بالحذف ثم بدأ بالذي يعرب بالحركات لانه الاصل فقال فالذي يعرب بالحركات اي اجمالا اربعة انواع ثلاثة من الاسماء ونوع من الافعال فانواع الاسماء الثلاثة الاسم المفرد سواء اكان لمذكر كجاء زيد ورأيت زيدا

(fem. sing.) pass the night'.

Having finished his detailed introduction to the markers of inflection, the author now sums them up in a specially entitled section as practice for the beginner.⁴

CHAPTER FOUR

4.0 Section: Inflected words¹ are of two kinds, i.e. everything so far mentioned in the preceding chapter on inflection is of two kinds:

4.01 (1) one (15a) inflected with the short vowels¹, the three of them, which is the regular way. The vowels are u, a and i, and inflection may also be shown by vowellessness;

4.02 (2) and one inflected with consonants¹. There are four of these, replacing the short vowels, contrary to the regular way, viz. w, ā, y and n, and inflection may also be shown by elision. The author begins next with those inflected with the short vowels because that is the regular way.

4.1 Those inflected with the short vowels (to sum up) are of four types, three of nouns and one of verbs.¹ The three noun types are:

4.11 (1) the singular noun¹, whether masculine, as in *jā'a zaydun* 'Zayd came', *ra'aytu zaydan* 'I saw Zayd', *marartu bi-zaydin* 'I passed by

ومررت بزید ام لمؤنث كجاءت هند ورايت هنداً ومررت بهند فزید وهند فاعل في الاول مرفوع بجاء وعلامة رفعه الضمة وفي الثاني مفعول به منصوب برأيت وعلامة نصبه الفتحة وفي الثالث مخفوض بالباء وعلامة خفضه الكسرة وجمع التكسير سواء كان لمذكر كجاء الزيود ورايت الزيود ومررت بالزيود او لمؤنث كجاءت الهنود ورايت الهنود ومررت بالهنود فالزيود والهنود فاعل في الاول مرفوع بجاء وعلامة رفعه ضمة ظاهرة في اخره وفي الثاني مفعول به منصوب برأى وعلامة نصبه الفتحة وفي الثالث مخفوض بالباء وعلامة خفضه الكسرة وجمع المؤنث السالم كجاءت الهندات ورايت الهندات ومررت بالهندات فالهندات فاعل في الاول مرفوع بجاء وعلامة رفعه الضمة والتاء علامة التانيث وفي الثاني مفعول به منصوب برأى وعلامة نصبه الكسرة نيابة عن الفتحة وفي الثالث مخفوض بالباء وعلامة خفضه الكسرة ثم

Zayd', or feminine, as in *jā'at hindun* 'Hind came', *ra'aytu hindan* 'I saw Hind', *marartu bi-hindin* 'I passed by Hind'. In the first example *zaydun* 'Zayd' and *hindun* 'Hind' are agents made independent by *jā'a* 'to come'² and their independence marker is *u*; in the second they are direct objects made dependent by *ra'aytu* 'I saw' and their dependence marker is *a*; in the third they are made oblique by *bi* 'by' and their obliqueness marker is *i*;

4.12 (2) the broken plural,¹ whether masculine, as in *jā'a z-zuyūdu* 'the Zayds came',² *ra'aytu z-zuyūda* 'I saw the Zayds', *marartu bi-z-zuyūdi* 'I passed by the Zayds', or feminine, as in *jā'at il-hunūdu* 'the Hinds came', *ra'aytu l-hunūda* 'I saw the Hinds', *marartu bi-l-hunūdi* 'I passed by the Hinds'.³ In the first example *az-zuyūdu* 'the Zayds' and *al-hunūdu* 'the Hinds' are agents made independent by *jā'a* 'to come' and their independence marker is an explicit final *u*; in the second they are direct objects made dependent by *ra'ā* 'to see' and their dependence marker is *a*; in the third they are made oblique by *bi* 'by' and their obliqueness marker is *i*;⁴

4.13 (3) the sound feminine plural,¹ as in *jā'at il-hindātu* 'the Hinds came', *ra'aytu l-hindāti* 'I saw the Hinds', *marartu bi-l-hindāti* 'I passed by the Hinds'.² In the first example *al-hindātu* 'the Hinds'³ is an agent made independent by *jā'a* 'to come'⁴ and its independence marker is an explicit final *u* (the *t* being a feminine gender marker);⁵ in the second it is a direct object made dependent by *ra'ā* 'to see' and its dependence marker is *i* instead of *a*; in the third it is made oblique by *bi* 'by' and its obliqueness marker is *i*. The author now turns

شرع في نوع الافعال فقال والفعل المضارع الذي لم يتصل باخاره شيء يوجب بناءه وهو نون الانثى ونون التوكيد كيضرب ولن يضرب وكلها اي مجموع هذه الانواع الاربعة لا جميعها (15b) لتخلف بعض الاحكام في بعضها ترتفع بالضممة تقول في الاسم المفرد جاء زيد وهند وفي جمع التكسير جاء الزيد وفي جمع المؤنث السالم جاءت الهندات وفي الفعل يضرب وتنصب بالفتحة تقول في الاسم المفرد رأيت زيدا وهندا وفي جمع التكسير رأيت زيودا وفي الفعل لن يضرب وتخفص بالكسرة تقول في الاسم المفرد مررت بزيد وهند وفي جمع التكسير مررت بالزيد وفي جمع المؤنث السالم مررت بالمؤمنات وتجزم بالسكون نحو لم يضرب هذا الاعراب المذكور هو الاصل وخرج عن ذلك الاصل ثلاثة اشياء الاول جمع المؤنث السالم فانه ينصب بالكسرة كرايت الهندات فرأيت فعل وفاعل والهندات مفعول به منصوب برأى وعلامة نصبه الكسرة نيابة عن الفتحة على خلاف الاصل وكان الاصل ان تكون علامة النصب فيه الفتحة والثاني الاسم الذي لا ينصرف فانه يخفص بالفتحة كمررت باحمد ومساجد

to the verbal type:

4.14 (4) the imperfect tense verb without suffixes.¹ (That is, those suffixes which would impose invariability, namely the feminine *na* and the emphatic *anna*).² Examples: *yaḍribu* 'he strikes', *lan yaḍriba* 'he will not strike'.

4.2 All these (i.e. the four types collectively, not each and every one of them (15b) because some of the rules do not apply in certain cases)¹ have *u* when independent,² hence you say in the singular noun *jā'a zaydun wa-hindun* 'Zayd and Hind came', in the broken plural *jā'a z-zuyūdu* 'the Zayds came', in the sound feminine plural *jā'at il-hindātu* 'the Hinds came' and in the verb *yaḍribu* 'he strikes'; *a* when dependent, hence you say in the singular noun *ra'aytu zaydan wa-hindan* 'I saw Zayd and Hind', in the broken plural *ra'aytu zuyūdan* 'I saw Zayds' and in the verb *lan yaḍriba* 'he will not strike'; *i* when oblique, hence you say in the singular noun *marartu bi-zaydin wa-hindin* 'I passed by Zayd and Hind', in the broken plural *marartu bi-z-zuyūdi* 'I passed by the Zayds' and in the sound feminine plural *marartu bi-l-mu'mināti* 'I passed by the (fem.) believers'; and vowellessness when apocopated. Example: *lam yaḍrib* 'he did not strike'. The above inflection is the regular way.

4.3 Excluded from this regular way are three things:

4.31 (1) the sound feminine plural,¹ which has *i* when dependent, e.g. *ra'aytu l-hindāti* 'I saw the Hinds', where *ra'aytu* 'I saw' is a verb and agent and *al-hindāti* 'the Hinds' is a direct object made dependent by *ra'ā* 'to see', but its dependence marker is *i* instead of *a*, contrary to the regular way, since according to the regular way its dependence marker should be *a*;

4.32 (2) the semi-declinable noun,¹ which has *a* when oblique, e.g. *marartu bi-'aḥmada wa-masājida* 'I passed by Aḥmad and some mosques',

فكل منهما مخفوض بالفتحة على خلاف الاصل وكان حقه ان يخفض بالكسرة والفعل المضارع المعتل الآخر يجرم بحذف اخره نحو لم يغز ولم يخش ولم يرم على خلاف الاصل وكان حقه ان يجرم بالسكون ولما فرغ من بيان الانواع الاربعة التي تعرب بالحركات على الاصل شرع في بيان الانواع الاربعة التي تعرب بالحروف على خلاف الاصل فقال والذي يعرب بالحروف اربعة انواع ثلاثة من الاسماء ونوع واحد من الافعال على قياس ما مر فانواع الاسماء الثلاثة التثنية نحو جاء الزيدان وجمع المذكر السالم نحو جاء الريدون والاسماء (16a) الخمسة المتقدم ذكرها وهي ابوك واخوك وحموك وفوك وذو مال ونوع الافعال الخمسة وهي يفعلون بالمشناة تحت وتفعّلان بالمشناة فوق ويفعلون بالمشناة تحت وتفعّلون بالمشناة فوق وتفعّلين بالمشناة فوق لا غير فاما التثنية بمعنى المثنى اقامة للمصدر مقام اسم المفعول

where both words are oblique but end in a, contrary to the regular way, since the obliqueness marker ought to have been i;²

4.33 (3) and the imperfect tense verb of weak ending elides this ending in apocoptation.¹ Examples: *lam yaǧzu* 'he did not raid', *lam yaǧša* 'he did not fear', *lam yarmi* 'he did not throw', contrary to the regular way, since the apocoptation marker ought to have been vowellessness. Having finished with the four types inflected with short vowels in the regular way, the author now turns to the four types which are inflected irregularly with consonants.

4.4 Words inflected with consonants are of four types: three of nouns and one of verbs, analogous to the above.¹ The three types of nouns are (1) the dual,²e.g. *jā'a z-zaydāni* 'the two Zayds came', (2) the sound masculine plural,³e.g. *jā'a z-zaydūna* 'the Zayds came', (3) the (16a) 'five nouns', already mentioned,⁴viz. 'abūka 'your father', 'aḳūka 'your brother', ḥamūka 'your father-in-law', fūka 'your mouth' and ḡū mālin 'possessor of wealth'. The verbal type is (4) the 'five verbs',⁵ viz. *yaf^{al}āni* 'they two (masc.) do' (spelt y with two dots below), *taf^{al}āni* 'you two do, they two (fem.) do' (spelt t with two dots above), *yaf^{al}ūna* 'they (masc.) do' (spelt y with two dots below), *taf^{al}ūna* 'you (masc. plur.) do' (spelt t with two dots above), and *taf^{al}īna* 'you (fem. sing.) do' (spelt only with t with two dots above).

4.5 The dual¹(using the term *taṭniya* 'dualization' in the meaning of *muṭannā* 'thing made dual', thereby giving the verbal noun the status of

فترفع بالالف كقام الزيدان فالزيدان فاعل مرفوع بقام وعلامة رفعه الالف نيابة عن الضمة وتنصب وتخفض بالياء مثال نصبه بالياء رأيت الزيدين فالزيدين مفعول به منصوب برأى وعلامة نصبه الياء المفتوح ما قبلها المكسور ما بعدها نيابة عن الفتحة ومثال خفضه بالياء مررت بالزيدين فالزيدين مخفوض بالياء وعلامة خفضه الياء المفتوح ما قبلها المكسور ما بعدها نيابة عن الكسرة وأما جمع المذكر السالم فيرفع بالواو كقام الزيدون فالزيدون فاعل مرفوع بقام وعلامة رفعه الواو نيابة عن الضمة وينصب ويخفض بالياء المكسور ما قبلها المفتوح ما بعدها مثال نصبه بالياء رأيت الزيدين فالزيدين مفعول به منصوب برأى وعلامة نصبه الياء المكسور ما قبلها المفتوح ما بعدها نيابة عن الفتحة ومثال خفضه بالياء مررت بالزيدين فالزيدين مخفوض بالياء وعلامة خفضه الياء المكسور ما قبلها المفتوح ما بعدها نيابة عن الكسرة وأما الاسماء الخمسة فترفع بالواو كجاء ابوك واخوك وحموك وفوك وذو مال فابوك فاعل مرفوع بجاء وما بعده معطوف عليه مشارك له في رفعه بجاء وعلامة الرفع في كل واحد الواو نيابة عن الضمة والكاف في الاربعة

the patient noun)² has a when independent, e.g. *qāma z-zaydāni* 'the two Zayds stood', where *az-zaydāni* 'the two Zayds' is an agent made independent by *qāma* 'to stand', with a as its independence marker instead of u, and has ay when dependent and oblique. An example of the dependent form in ay is *ra'aytu z-zaydayni* 'I saw the two Zayds', where *az-zaydayni* 'the two Zayds' is a direct object made dependent by *ra'ā* 'to see', with ay (spelt with a before the y and i after) as its dependence marker instead of a. An example of the oblique form in ay is *marartu bi-z-zaydayni* 'I passed by the two Zayds', where *az-zaydayni* 'the two Zayds' is made oblique by *bi* 'by', with ay (spelt with a before the y and i after)³ as its obliqueness marker instead of i.

4.6 The sound masculine plural¹ has ū when independent, e.g. *qāma z-zaydūna* 'the Zayds stood', where *az-zaydūna* 'the Zayds' is an agent made independent by *qāma* 'to stand', with ū as its independence marker instead of u, and has ī when dependent and oblique. (Namely with i before the y and a after).² An example of the dependent form in ī is *ra'aytu z-zaydīna* 'I saw the Zayds', where *az-zaydīna* 'the Zayds' is a direct object made dependent by *ra'ā* 'to see', with ī (spelt with i before the y and a after) as its dependence marker instead of a. An example of the oblique form in ī is *marartu bi-z-zaydīna* 'I passed by the Zayds', where *az-zaydīna* 'the Zayds' is made oblique by *bi* 'by', with ī (spelt with i before the y and a after it) as its obliqueness marker instead of i.

4.71 The 'five nouns'¹ have ū when independent, e.g. *jā'a 'abūka wa-'akūka wa-ḥamūka wa-fūka wa-ḡu mālin* 'your father, your brother, your father-in-law, your mouth and the possessor of wealth came', where 'abūka 'your father' is an agent made independent by *jā'a* 'to come, the nouns following are coordinated with it and share in its independence, and the independence marker in each is ū instead of u. The ka 'your'

مجرورة بالمضاف وتنصب بالالف كرايت اباك واخاك وحماك وفاك وذا مال فبابك مفعول به منصوب برأى الذي رفع الفاعل وما بعده معطوف عليه مشارك له فسي نصبه برأى وعلامة النصب في كل واحد الالف نيابة عن (16b) الفتحة والكاف في الاربعة مخفوضة بالمضاف وتخفّض بالياء كمررت بابيك واخيك وحميك وفيك وذي مال فبابك مخفوض بالياء الموحدة وما بعده معطوف عليه مشارك له في خفضه بالياء وعلامة الخفض في كل واحد الياء نيابة عن الكسرة والكاف في الاربعة في محل خفض بالمضاف وتقدم التنبيه على شروط اعراب الاسماء الخمسة بالحروف واما الافعال الخمسة المتقدم ذكرها فترفع بالنون كيضربان وتضربان ويضربون وتضربون وتضربين فهذه الافعال الخمسة مرفوعة بالتجرد وعلامة رفعها شوب النون نيابة عن الضمة والضمائر في الافعال الخمسة التي هي الالف والواو والياء مرفوعة بالافعال

on the first four is made oblique by what is annexed to it.

4.72 They have *ā* when dependent,¹ e.g. *ra'aytu 'abāka wa-'aḡāka wa-ḥamāka wa-fāka wa-ḡā mālin* 'I saw your father, your brother, your father-in-law, your mouth and the possessor of wealth', where *'abāka* 'your father' is a direct object made dependent by *ra'ā* 'to see' (which makes its own agent independent), the nouns following are coordinated with it and share in its dependence through *ra'ā*, and the dependence marker of each is *ā* instead of (16b) *a*. The *ka* 'your' on the first four is made oblique by what is annexed to it;²

4.73 and they have *ī* when oblique. Examples: *marartu bi-'abika wa-'akika wa-ḥamika wa-fika wa-ḡī mālin* 'I passed by your father, your brother, your father-in-law, your mouth and the possessor of wealth', where *'abika* 'your father' is made oblique by *bi* 'by' (spelt with one dot below), the nouns following are coordinated with it and share in its obliqueness through *bi*, and the obliqueness marker of each is *ī* instead of *i*. The *ka* 'your' on the first four has oblique status¹ through what is annexed to it. Attention has already been drawn to the conditions under which the 'five nouns' are inflected with consonants.

4.81 The 'five verbs' mentioned above have *n* when independent,¹ e.g. *yaḡribāni* 'they two (masc.) strike', *taḡribāni* 'you two (masc. & fem.) strike', *yaḡribūna* 'they (masc.) strike', *taḡribūna* 'you (masc. plur.) strike', *taḡribīna* 'you (fem. sing.) strike'.² These 'five verbs' are made independent by the absence of operator, with retention of *n* as their independence marker instead of *u*. The pronouns in the 'five verbs', viz. *ā*, *ū* and *ī* are agents made independent by the 'five verbs'.

الخمسة وتنصب وتجزم بحذفها اي النون مثال نصبها بحذف النون لن يضربا ولن تضربا ولن يضربوا ولن تضربوا ولن تضربي فهذه الافعال الخمسة منصوبة بلن وعلامة نصبها حذف النون نيابة عن الفتحة والفتحة والفتحة والفتحة وواو الجماعة وياء المخاطبة فاعل مرفوع بالافعال الخمسة ومثال جزمها بحذف النون لم يضربا ولم تضربا ولم يضربوا ولم تضربوا ولم تضربي فهذه الافعال الخمسة مجزومة بلم وعلامة جزمها حذف النون نيابة عن السكون والضمائر الثلاثة التي هي الالف والواو والياء فاعل في محل رفع بالافعال الخمسة وهي كل فعل مضارع اتصل به ضمير تشنية او ضمير جمع او ضمير المؤنث المخاطبة كما مثلنا ومن اراد بسط الكلام على ذلك اكثر من ذلك فليراجع شرح القطر او غيره من المطولات تتمة حاصل علامات الاعراب عشرة اشياء الحركات الثلاث (17a) والسكون والاحرف الثلاثة وحذفها للجازم والنون وحذفها للنائب والجازم ولما فرغ من بيان علامات الاعراب في الانواع المعربات وكان من جملتها الفعل المضارع انجر كلامه الى بيان المعرب والمبني من الافعال مترجما لذلك بباب

4.82 They elide the *n* when dependent or apocopated. Examples of the dependent form with elision of *n* are *lan yaḍribā* 'they two (masc.) will not strike', *lan taḍribā* 'you two (masc. & fem.) will not strike, they two (fem.) will not strike', *lan yaḍribū* 'they (masc.) will not strike', *lan taḍribū* 'you (masc. plur.) will not strike', *lan taḍribī* 'you (fem. sing.) will not strike'.¹ These 'five verbs' are made dependent by *lan* 'not', with elision of *n* as their dependence marker instead of *a*. The dual *ā*, masculine plural *ū* and second person feminine *ī* are agents made independent by the 'five verbs'. Examples of the apocopated form with elision of *n* are *lam yaḍribā* 'they two (masc.) did not strike', *lam taḍribā* 'you two (masc. & fem.) did not strike, they two (fem.) did not strike', *lam yaḍribū* 'they (masc.) did not strike', *lam taḍribū* 'you (masc. plur.) did not strike', *lam taḍribī* 'you (fem. sing.) did not strike'.² These 'five verbs' are apocopated by *lam* 'not' with elision of *n* as their apocopation marker instead of vowellessness. The three pronouns, namely *ū*, *ā* and *ī*, are agents with independent status through the 'five verbs'.³ All these are imperfect tense verbs suffixed with either the dual, masculine plural or second person feminine singular pronoun, as in the examples provided, and anyone who wishes a more extensive treatment of this than we give here may refer to my *Commentary on Qaṭr an-nadā*⁴ or other such lengthy works.

4.9 Supplementary Note! The total number of inflection markers is ten, viz. the three short vowels, (17a) vowellessness, the three consonants, their elision by the apocopating operator, *n* and its elision by the operators of dependence and apocopation.²

Having finished with the inflection markers of the various kinds of inflected words³ (including the imperfect tense verb), the discussion now turns to inflected and invariable verbs, to which the author assigns a special chapter.

فقال باب الافعال الاصطلاحية الافعال جمع فعل وهو ثلاثة لا رابع لها الاول ماض وهو ما دل وضعاً على حدث وزمان انقضى ويميز عن قسيميه ببناء الثانیة الساكنة الدالة على تأنیث فاعله كقام وقعد وخرج فتقول قامت هند وقعدت وخرجت وخرج الساكنة المتحركة فانها تدخل على الاسم كقائمة وعلى الحرف كربت وثمرت الا ان حركتها في الاسم حركة اعراب وفي الحرف حركة بناء وقد تكون في الاسم حركة بناء نحو لا حول ولا قوة وخرج بالدالة على تأنیث فاعله قولهم رب رب وثمرت بالسكون على قلة حيث دخلت على الحرف لانها انما دلت على تأنیث اللفظ لا على تأنیث الفاعل كما مرت الاشارة الى بعض ذلك وقصدي في هذا الشرح ايضاح العبارة ولو مع التكرار لينتفع به المبتدئ وغيره ان شاء الله تعالى والثاني مضارع اي مشابه وهو ما دل وضعاً على حدث وزمان غير منقضى حاضراً كان او مستقبلاً سمي

CHAPTER FIVE

5.0 Chapter on verbs:¹ (in the technical sense). Verbs (plural of *fi'l* 'verb, action') are of three kinds, and there is no fourth:

5.01 (1) past tense,¹ i.e. that which conventionally denotes an event and an elapsed time. It is distinguished from the other two kinds by the unvowelled feminine *t* suffix denoting that its agent is feminine: thus, with *qāma* 'to stand', *qa^cada* 'to sit', *karaja* 'to go out', you say *qāmat hindun wa-qa^cadat wa-karajat* 'Hind stood, sat, went out'. By 'unvowelled' he excludes the vowelled *t* which occurs on nouns,² e.g. *qā'imātun* 'standing' (fem. sing.) and on particles, e.g. *rubbatā* 'how few', *ṭummatā* 'then', except that the vowel of this *t* in nouns is inflectional, while that of the particles is invariable (though the invariable vowel is sometimes found on nouns, e.g. *lā ḥawla wa-lā quwwata* 'no power and no might').³ By 'denoting that its agent is feminine' he excludes such rarities as the unvowelled *t* on particles like *rubbat* 'how few', *ṭummat* 'then', because on these it merely denotes that the expression itself is feminine, not that it has a feminine agent (as already partly made clear above; my aim in this commentary, however, is to clarify the terminology even at the cost of repetition, so that beginners may benefit from it, and others too, if Almighty God so will);⁴

5.02 (2) imperfect tense, (i.e. 'similar' to the noun),¹ defined as that which conventionally denotes an event and an unelapsed time, whether

مضارعاً من المضارعة وهي المشابهة للاسم واحسن ما قيل في وجه الشبه ان كلا منهما تطرأ عليه بعد التركيب معان مختلفة تتعاقب على صيغة واحدة لكن الاسم اشد احتياجاً الى الاعراب من المضارع لان المضارع يميز معانيه غير الاعراب بخلاف الاسم فلهذا كان الاعراب في (17b) الاسم اصلاً وفي المضارع فرعاً ويميز عن قسيميه بدخول لم عليه قال تعالى لم يلد ولم يولد والثالث امر وهو مستقبل ابداً اذ المقصود منه حصول ما ليس بحاصل ويميز عن قسيميه بدلالته على الطلب بنفسه نحو قم فخرج نحو لا تضرب فان الدلالة على الطلب وان فهمت منه فهي بواسطة حرف النهي الذي هو طلب الترك ولا بد مع ذلك من قبول ياء المخاطبة وهي اسم مضمَر عند سيويه قال تعالى فكلني واشربي وقري عينا او نون التوكيد نحو اقبلن فلو دلت الكلمة على الطلب ولم تقبل الياء ولا النون نحو صه بمعنى اسكت فهي اسم فعل ولا فعل امر او قبلت ياء المخاطبة ولم تدل على الطلب نحو انست تقومين وتقعدين فهي فعل مضارع وليست فعل امر فهذه حقيقة الافعال الثلاثة واما احكامها فالماضي مفتوح الآخر ابداً ثلاثياً كان كضرب او رباعياً كدخرج او خماسياً

present or future. It is called *muḍāri*^C 'resembling' from the word *muḍāra*^C*catun* 'resemblance', meaning similarity to the noun.² The best explanation of the point of similarity is that in syntactical combination³ both nouns and verbs acquire a variety of meanings, some of which result in identical forms of inflection. The noun, however, needs inflection more than the imperfect tense verb because the meanings of the imperfect (unlike those of the noun) can be distinguished by means other than inflection, hence inflection is (17b) fundamental in nouns and only secondary in imperfect tense verbs. The imperfect is distinguished from the other two kinds of verb by the fact that it may be preceded by *lam* 'not', as in the Qur'anic *lam yalid wa-lam yūlad* 'he bore not, nor was he born'.⁴

5.03 (3) imperative.¹ This is always future, since its aim is the occurrence of what has not yet happened. It is distinguished from the other two kinds by intrinsically denoting a demand, e.g. *qum* 'stand!'. Excluded, for example, is *lā taḍrib* 'do not strike!', for even if this is understood to denote a demand, it is only through the intermediary of a particle of prohibition, i.e. it is a demand to desist. Being a verb, the imperative must be able to take the second person singular *ī* (which Sibawayhi regarded as a pronominalized noun),² as in the Qur'anic *fa-kulī wa-šrabī wa-qarri*^C*aynan* 'so eat, drink and delight your eye'.³ It must also be able to take the emphatic *anna*, as in '*aqbilanna* 'approach!!'.⁴ If a word denotes a demand but cannot take the feminine *ī* or the emphatic *anna*, e.g. *šah* 'ssh!' meaning *uskut* 'be quiet!', it is not an imperative verb but a noun of action.⁵ Similarly, if it does take the second person feminine singular *ī* but does not denote a demand, e.g. '*anti taqumīna wa-taq*^C*udīna* 'you (fem. sing.) are standing up and sitting down', it is not an imperative but an imperfect tense verb. Those are the facts of the three kinds of verbs: their grammatical rules are as follows.⁶

5.1 The past tense always ends in *a*,¹ whether trilateral, e.g. *ḍaraba* 'to strike', quadrilateral, e.g. *daḥraja* 'to overturn', quinquilateral,

كانطلق او سداسيا كاستخرج ولا يزيد على ذلك وانما بني علي حركة لمشابهتها المضارع في الجملة ولثقل الضم والكسر وثقل الفعل عدلوا الى الفتح لخفته الا اذا كان مع واو الجماعة فيضم اخره ضمة بناء كضربوا لمناسبة الواو فهي عارضة او كان مع الضمير المرفوع المتحرك فيسكن اخره تسكين بناء بتثليث التاء ومن الفعل الماضي نعم وبئس وعسى وليس لقبولها التاء المذكورة تقول نعمت وبئست وعست وليست واما الامر فهو مجزوم ابداً وهو مبني على الاصح عند جمهور البصريين وبنائه على ما يجزم به مضارعه فان كان صحيح الآخر فعلى السكون كاضرب وانطلق واستخرج فان مضارعه يجزم بالسكون نحو لم يضرب ولم ينطلق ولم يستخرج (18a) وان كان معتلا وهو ما كان اخره واوا او الفا او ياء فبنائه على حذف حرف

e.g. *inṭalaqa* 'to depart' or six-lettered, e.g. *istakraja* 'to extract' (there is nothing higher than this).² Because of its similarity to the imperfect tense verb in the sentence, its invariable ending is a short vowel, a being preferred as the easiest to pronounce, since *i* and *u*, as well as the verb itself, are phonetically cumbersome.³ The exceptions are: the masculine plural *ū*, as in *ḍarabū* 'they struck', where the verb ends in an *u* of invariability (this being the short vowel corresponding to *w*, hence the *u* here is merely accidental),⁴ and when the vowelised independent pronouns are suffixed, in which case the end of the verb is unvowelled and invariable with all three *t* suffixes.⁵

5.11 Among the past tense verbs are included *ni^cma* 'how good he is', *bi'sa* 'how bad he is', *asā* 'he might' and *laysa* 'he is not',¹ since they can all take the above-mentioned feminine *t*, e.g. *ni^cmat* 'how good she is', *bi'sat* 'how bad she is', *asat* 'she might' and *laysat* 'she is not'.

5.2 The imperative is always apocopated, or rather, it is invariable, according to the best view held by the majority of Baṣrans.¹ Its invariable form is the same as the apocopated form of its imperfect tense: if the verb is of sound ending² it is unvowelled, e.g. *iḍrib* 'strike!', *inṭaliq* 'depart!', *istakrij* 'extract!',³ whose apocopated imperfect tense is unvowelled, viz. *lam yaḍrib* 'he did not strike', *lam yaṭṭaliq* 'he did not depart', *lam yastakrij* 'he did not extract'. If the verb is (18a) defective, i.e. ends in *ū*, *ā* or *ī*, it is made invariable by eliding the defective consonant, e.g. *uḡzu* 'raid!',

واخش وارم فان مضارعه يجزم بحذف اخره نحو لم يخش ولم يغز ولم يرم وان اتصل به الف اشنين او واو جماعة او ياء مؤنثة مخاطبة نحو قوما وقوموا وقومي فبناءوه على حذف النون من اخره فان مضارعه يجزم بحذف النون نحو لم تضربوا ولم تضربوا ولم تضربي ومن فعل الامر هات بكسر التاء ما لم يتصل به ضمير جماعة الذكور فتضم وتعال بفتح اللام في جميع احواله لدلالتهما على الطلب وقبولهما مع ذلك ياء المخاطبة كهاتي وتعالى فان امرت بهما مذكرا كان بناؤهما على حذف حرف العلة تقول هات وتعال كارم واخش وان امرت بهما مؤنثا كان بناؤهما على حذف النون نحو هاتي وتعالى كارمي واخشي والمضارع ما كان في اوله احدى الزوائد الاربع المسماة باحرف المضارعة وهي الهمة والنون والياء المشناة من تحت والتاء المشناة من فوق يجمعها حروف انيت بمعنى دركت او نأيت بمعنى بعدت بشرط ان تكون الهمة للمتكلم وحده والنون للمتكلم ومن

ikša 'fear!', *irmi* 'throw!', whose imperfect tense is apocopated by eliding the final consonant, viz. *lam yaḵša* 'he did not fear', *lam yaḡzu* 'he did not raid', *lam yarmi* 'he did not throw'.⁴ If it is suffixed with the dual *ā*, the masculine plural *ū* or the second person feminine singular *ī*,⁵ e.g. *qūmā* 'stand!' (dual), *qūmū* 'stand!' (masc. plur.), *qūmī* 'stand!' (fem. sing.),⁶ it is made invariable by eliding the final *n*, as in *lam taḍribā* 'you two (masc. & fem.) did not strike', *lam taḍribū* 'you (masc. plur.) did not strike', *lam taḍribī* 'you (fem. sing.) did not strike'.⁷

5.21 Among the imperative verbs are *hāti* 'bring!'¹ (with *i* after the *t* providing no masculine plural pronoun is suffixed, in which case *u* occurs), and *ta^cāla* 'come!' (always with a after the *l*), because they both denote a demand and may also take the feminine singular *ī*.² Thus when used to command a male they are invariable with elision of the defective consonant, viz. *hāti* 'bring!', *ta^cāla* 'come!', like *irmi* 'throw!' and *ikša* 'fear!', and when used to command a female they are invariable with elision of *n*, viz. *hātī* 'bring!', *ta^cālay* 'come!', like *irmī* 'throw!' and *ikšay* 'fear!'.

5.3 The imperfect tense begins with one of the four augments known as the 'consonants of the imperfect tense',¹ viz. '*, n, y* (spelt with two dots below) and *t* (spelt with two dots above), which are combined in the letters making up the word '*anaytu*, meaning 'I reached' (alternatively *na'aytu*, meaning 'I was distant').² The conditions are that ' *denotes the speaker by himself, *n* the speaker and whoever is with him,*

معه او للمعظم نفسه ولو ادعاء والياء للغائب المذكور مطلقا ولجمع الغائبات والتاء للمخاطب مطلقا او للغائبة او للغائبتين نحو قولك اقوم وتقوم ويقوم وتقوم فان قيل هذه الاحرف تدخل على الماضي نحو اكرمت زيدا وتعلمت المسئلة وترجست الدواء اذا جعلت فيه نرجسا ويرنأت الشيب اذا اخضيته باليرنأ وهو الحناء اجيب بانك اذا قيدته بما ذكر لم يرد ذلك تنبيه للمضارع حكمان حكم باعتبار اوله وحكم باعتبار اخره فالحكم الذي باعتبار اوله انه يضم اوله وهو الحرف المفتوح به ان كان ماضيه (18b) رباعيا كيدحرج اذ ماضيه دحرج ويفتح في غيره سواء اكان ثلاثيا كيضرب فان ماضيه ضرب ام خماسيا كينطلق فان ماضيه انطلق ام سداسيا كيستخرج فان ماضيه استخرج والحكم الذي في اخره انه يسكن اخره مع نون النسوة فانه مبني معها على الاصح نحو قوله تعالى والمطلقات يتربصن ويفتح اخره مع نون التوكيد المباشرة سواء اكانت شفيلة نحو قوله تعالى ليسجنن او خفيفة نحو قوله تعالى ليكونن من الصاغرين ويعرب المضارع فيما عدا كما اشار اليه المصنف بقوله وهو مرفوع ابدا اي بالتجرد من الناصب

or a single person in self-magnification (even if only by pretension), y denotes the absent male absolutely and the plural of absent females, and t denotes the person addressed absolutely, the single absent female and the dual absent female,³e.g. 'aqūmu 'I stand', naqūmu 'we stand', yaqūmu 'he stands', taqūmu 'you (masc. sing.) stand, she stands'. If it is objected that these consonants also appear on past tense verbs, as in 'akramtu zaydan 'I honoured Zayd', ta^callamtu l-mas'ila 'I learnt the problem', narjastu d-dawa'a 'I put narcissus (*narjis*) in the medicine', yarna'tu š-šayba 'I put red dye (*yarna'*, i.e. henna) in the white hair', the answer is that if you define them as above this is clearly not intended.⁴

5.31 Note: There are two rules for the form of the imperfect tense verb, one for its beginning and one for its end. The rule for the beginning is that its first letter¹(i.e. the one which actually begins the word) is always followed by u if the corresponding past tense (18b) is quadriliteral,²e.g. yudaḥriju 'he overturns' (past tense daḥraja 'he overturned'), but otherwise is followed by a, whether the verb is trilateral, as in yaḍribu 'he strikes' (past tense ḍaraba 'he strikes'), quinquiliteral,³e.g. yaṇṭaliḡu 'he departs' (past tense inṭalaḡa 'he departed') or six-lettered, e.g. yastakriju 'he extracts' (past tense istakraja 'he extracted').

5.32 The rule for the end is that it is unvowelled with the feminine plural na¹(strictly speaking it is invariable when this is suffixed),² as in the Qur'anic wa-l-muṭallaḡātu yatarabbaṣna 'and the divorced women wait',³ and it has a when directly suffixed with the emphatic *anna*, whether the heavy form, as in the Qur'anic la-yusjananna 'he shall surely be imprisoned!', or the light form, as in the Qur'anic wa-l-yakūnan min aṣ-ṣāḡirīna 'he shall surely be among the humbled'.⁴

5.33 Apart from this the imperfect tense is inflected, as the author indicates by saying, and it is always independent¹(that is, in the

والجازم نحو يقوم زيد ويخشى زيد ويغزو زيد ويرمي زيد فهذه الافعال الاربعة مرفوعة بالتجرد وعلامة رفعها الضمة ونحو يضربان وتضربان ويضربون وتضربون وتضربين فهذه الافعال الخمسة مرفوعة بالتجرد وعلامة رفعها ثبوت النون نيابة عن الضمة ويستمر على رفعه حتى يدخل عليه ناصب فينصبه أو جازم فيجزمه ولما فرغ من رفعه بالتجرد شرع في نصبه بالنواصب فقال قالنواصب للمضارع وفاقا وخلافا عشرة على ما هو هنا والمتفق عليها اربعة والستة الباقية بعدها تنصب المضارع باضمار ان بعدها ولكن نسب المصنف النصب اليها تقريبا على المبتدئ ثم اشار الى الاربعة المتفق عليها بقوله وهي ان المفتوحة الهمزة الساكنة النون وهي موصول حرفي تسبك مع منصوبها بمصدر فلذلك تسمى مصدرية وتقع في موضعين احدهما

absence of operators of dependence or apocopation), e.g. *yaqūmu zaydun* 'Zayd stands', *yaḡṣā zaydun* 'Zayd fears', *yaḡzū zaydun* 'Zayd raids', *yarmī zaydun* 'Zayd throws'; these four verbs are made independent by the absence of operators and their independence marker is *u*, likewise *yaḡribāni* 'they two (masc.) strike', *taḡribāni* 'you two (masc. & fem.) strike', *yaḡribūna* 'they (masc.) strike', *taḡribūna* 'you (masc. plur.) strike', *taḡribīna* 'you (fem. sing.) strike', these 'five verbs' being made independent by the absence of operators,² with retention of *n* as their independence marker instead of *u*.

5.34 They remain independent until preceded by an operator of dependence (which therefore makes them dependent) or an operator of apocopation. (This apocopates them).¹ Having finished with the independence of the imperfect tense verb through the absence of operators, he now turns to its dependence caused by dependence operators:

5.4 The operators of dependence¹ on the imperfect tense (including both those accepted unanimously and those in dispute) are ten in number: as presented here, of which only four are unanimously accepted, the remaining six being held to make the imperfect tense dependent only by means of a suppressed 'an 'that',² but the author attributes dependence directly to them to make it easier for the beginner. He then indicates the four unanimously accepted: they are,

5.41 (1) 'an 'that',¹ (spelt with a after the ' and unvowelled *n*). This is a relative particle² which fuses with its dependent verb to form the

في الابتداء فتكون في موضع رفع على الابتداء كقوله تعالى وان تصوموا خير لكم والثاني بعد لفظ دال على معنى غير اليقين فتكون في موضع رفع على الفاعلية كقوله تعالى الم بأن للذين امنوا (19a) ان تخشع قلوبهم وفي موضع نصب على المفعولية كقوله تعالى فاردت ان اعيبها او في موضع جر كقوله تعالى من قبل ان ياتي يوم قدمها لاصالتها لانها ام الباب تنصب ظاهرة ومضمرة من امثلة الاول قوله تعالى والذي اطعم ان يغفر لي خطيئتي ومن امثلة الثاني ولبس عباءة وتقر عيني احب الي من لبس الشغوف فتقر منصوب بان مضمرة وهي والفعل في تاويل مصدر مرفوع بالعطف على لبس والتقدير ولبس عباءة وقرة عيني وخرج بالمصدرية ان المفسرة وهي المسبوقه بجملة فيها معنى القول دون حروفه لانها بمنزلة اي نحو فاوحينا اليه ان اصنع الفلك اي اصنع والزائدة

equivalent of a verbal noun,³ for which reason it is called 'the verbal noun 'an'. It occurs in two positions:⁴ (a) as the initial element of an equational sentence, with independent function as subject, as in the Qur'anic *wa-'an taṣūmū kayrun lakum* 'and that you should fast is best for you',⁵ and (b) after an expression denoting a sense of uncertainty; here it may have independent function as agent, as in the Qur'anic *'a-lam ya'ni li-llaḡīna 'āmanū* (19a) *'an taḡṣa'a qulūbuhum* 'has it not occurred to those who believe that their hearts should be humble?',⁶ or it may have dependent function as object, as in the Qur'anic *'araḡtu 'an 'a'ibahā* 'I wanted to blame it',⁷ or oblique function, as in the Qur'anic *min qabli 'an ya'tiya yawmun* 'before a certain day comes'.⁸ The author puts 'an first because it is the fundamental particle and parent⁹ of the whole category.

5.411 It makes dependent either when overt or suppressed: an example of the former is the Qur'anic *wa-llaḡī 'aṭma'u 'an yaḡfira lī kaṭī'atī* 'and who I desire that he should forgive me my sin',¹ and the latter is illustrated in the verse

wa-lubsu 'aba'ātin wa-taḡarra 'aynī
'aḡabbu 'ilayya min lubsi š-šufūfi

'and wearing a rough cloak and my eye relax is dearer to me than wearing the finest cloth',² where *taḡarra* 'may relax' is made dependent by a suppressed 'an 'that', which, combined with its verb, is a paraphrase of an independent verbal noun coordinated with *lubsu* 'the wearing'. Thus the implicit meaning is *lubsu 'abā'atin wa-qurratu 'aynī* 'the wearing of a rough cloak and the relaxation of my eye'.³

5.412 The term 'verbal noun 'an' excludes the 'explanatory 'an',¹ viz. the one preceded by a sentence containing a synonym of *qāla* 'to say' but not its actual letters,² because this 'an merely has the status of 'ay 'i.e.', as in the Qur'anic *fa-'awḡaynā 'ilayhi 'an iṣna' il-fulka* 'so we inspired him, (that) "build the ark!",³ i.e. we said 'build!'.⁴

5.413 Also excluded is the 'redundant 'an'¹ that sometimes follows the

وهي التالية للما التوقيتية نحو قوله تعالى فلما ان جاء البشير وخرج بها اشياء اخر ذكرتها في شرح القطر لا يحتملها هذا المختصر والثاني لن وهي حرف لنفسي المستقبل نحو لن نبرح فلن حرف نفي ونصب ونسرح فعل مضارع منصوب بلن وعلامة نصبه الفتحة الظاهرة وذكر ما يتعلق بلن فيما مر والثالث اذن وهي حرف جواب وجزاء عند سيوييه واتباعه والاصح انها بسيطة لا مركبة من اذ وان وانها ناصبة بنفسها لا بان مضمرة بعدها والمراد بكونها للجواب ان تقع في كلام يحجب به كلام اخر ملفوظ او مقدر سواء اوقعت في صدره ام في حشوه ام في اخره والمراد بكونها للجزاء ان تكون مضمون الكلام الذي هي فيه جزاء لمضمون كلام اخر تنبيه انما تنصب اذن المضارع بثلاثة شروط الاول ان يكون المضارع بعدها بمعنى الاستقبال فان كان

temporal *lammā* 'when',² as in the Qur'anic *fa-lammā 'an jā'a l-bašīru* 'and when the bearer of good tidings came'.³ Various other matters are also excluded, which I have mentioned in my *Commentary on Qaṭr an-naḍā*⁴ and which are not suitable for such a short work as this.

5.42 (2) *lan* 'not',¹ a particle which negates the future, e.g. *lan nabraḥa* 'we shall not go forth', where *lan* 'not' is a particle of negation and dependence and *nabraḥa* 'we (may) go forth' is an imperfect tense verb made dependent by *lan*, with an explicit *a* as its dependence marker. I have dealt above with problems concerning *lan*.²

5.43 (3) '*iḡan* 'therefore',¹ which, according to Sībawayhi and his followers, is a particle of response and requital.² The best view is that it is a simple word and not a compound of '*iḡ* 'since' and '*an* 'that',³ and that it makes dependent by itself and not through a suppressed following '*an*. What is meant by its being a particle of response is that it occurs in sentences which are responses to other sentences (expressed or implied), irrespective of whether '*iḡan* 'therefore' occurs at the beginning, in the middle or at the end. By its being used for requital is meant that the content of the sentence in which it occurs is a requital of the content of some other sentence.

5.431 Note: '*iḡan* 'therefore' only makes the imperfect tense verb dependent under three conditions:

(1) that the imperfect tense verb following it should have future meaning.¹ If the verb is merely a circumstantial qualifier it remains

حالا ارتفع نحو ان يقول قائل احبك فتقول اذن اصدقك الثاني ان تكون اذن مصدره في اول الكلام نحو ان يقول قائل آتيك غدا فتقول له اذن اكرمك فان لم تكن مصدره كان توسطت بين شيئين نحو (19b) زيد اذن يكرمك ولم تعمل الثالث ان لا يفصل بينها وبين الفعل فاصل نحو اذن اكرمك فان فعل نحو اذن انا اكرمك لم تعمل نعم اذا كان الفاصل اليمين نحو اذن والله اكرمك لم يضر فمثال ما استوفت فيه الشروط ان تقول لمن قال ازورك غدا اذن اكرمك فاذن حرف جواب ونصب واكرم فعل مضارع منصوب باذن وعلامة نصبه الفتحة وفاعله مستتر فيه تقديره انا في محل رفع باكرم والكاف مفعول به في محل نصب بالمضارع والرابع كـ المصدرية وهي الداخلة عليها اللام لفظا نحو قوله تعالى لكيلا تأسوا او تقديرا

independent, as, for instance, when someone says 'uhibbuka 'I love you', and you reply 'iḡan 'uṣaddiḡuka 'that being the case I always believe you';

(2) that 'iḡan should have first place in the sentence, e.g. when someone says 'ātika ḡadan 'I am coming to you tomorrow', and you reply 'iḡan 'ukrimaka 'in that case I shall honour you'. If 'iḡan does not have first place it will have intervened between two elements,² e.g. (19b) zaydun 'iḡan yukrimuka 'Zayd, therefore, will honour you', and it is then inoperative;³

(3) that nothing should separate 'iḡan from its verb, e.g. 'iḡan 'ukrimaka 'therefore I shall honour you', for if it is separated, as in 'iḡan 'anā 'ukrimuka 'I, therefore, will honour you', 'iḡan is inoperative.⁴ Nevertheless, when the intervening element is an oath, as in 'iḡan wa-llāhi 'ukrimaka 'therefore, by God, I will honour you', this has no effect.⁵

5.432 These three conditions are fulfilled, for example, when someone says 'azūruka ḡadan 'I shall visit you tomorrow', and you reply 'iḡan 'ukrimaka 'therefore I shall honour you',¹ where 'iḡan 'therefore'² is a particle of response and dependence, 'ukrima 'I (may) honour' is an imperfect tense verb made dependent by 'iḡan 'therefore', with a as its dependence marker; the agent is concealed in the verb as an implicit 'anā 'I' with independent status through the verb 'ukrima 'I (may) honour',³ and ka 'you' is a direct object with dependent status through the imperfect tense verb.

5.44 (4) kay 'that', called the 'verbal noun kay'.¹ This particle has li 'for' prefixed to it either explicitly, as in the Qur'anic li-kay-lā ta'saw 'so that you may not grieve',² or implicitly, as in ji'tuka kay

نحو جثتك كي تكرمني اذا قدرت ان الاصل لكي وانك حذفتم اللام استغناء عنها بنيتها فاللام حرف تعليل وجر وكي حرف مصدري ونصب ولا حرف نفي وتأسوا فعل مضارع منصوب بكي وعلامة نصبه حذف النون فان لم تتقدم كي لام التعليل لا لفظا ولا تقديرا فكي تعليلية والمضارع بعدها منصوب بان مضمرة وجوبا ولما فرغ من النواصب الاربعة المتفق عليها شرع في النواصب الستة المختلفة فيها والاصح ان الناصب بعدها ان مضمرة كما مرت الاشارة اليه فقال ولا م كي التعليلية واضيفت الى كي لانها تخلفها في افادة التعليل نحو قوله تعالى ليكون الرسول شهيدا عليكم فيكون فعل مضارع منصوب بان مقدرة بعد لام كي وعلامة نصبه الفتحة والرسول اسم يكون مرفوع به وشهيدا خبر يكون منصوب به وعليكم جار ومجرور متعلق بشهيدا وتسمى هذه اللام لام التعليل والثانية لام الجود اي النفي وهي الزائدة الواقعة في

tukrimanī 'I have come to you so that you may honour me', where the implicit original form is *li-kay* 'so that', but you have elided the *li* 'for' because the intention to utter it enables you to dispense with it.³ In the Qur'anic example *li* 'for' is a particle of causation and obliqueness, *kay* '(so) that' is a verbal noun particle of dependence, *lā* 'not' is a particle of negation and *ta'saw* 'you (may) grieve' (masc. plur.) is in imperfect tense verb made dependent by *kay* with elision of *n* as its dependence marker. If *kay* is not taken as having an explicit or implicit *li* before it, then *kay* itself becomes regarded as causative and the following imperfect tense verb is made dependent by a compulsorily suppressed 'an 'that'.⁴

5.5 Having finished with the four unanimously accepted operators of dependence,¹ the author now turns to the disputed six; as already pointed out, the best view is that the actual operator of dependence with these is a following suppressed 'an 'that'.

5.51 (1) the *li* 'for' of *kay* 'so that', i.e. the 'causative *li*'.¹ This *li* has been annexed to *kay* here because *li* can take the place² of *kay* in conveying causality, as in the Qur'anic *li-yakūna r-rasūlu šahīdan ʿalaykum* 'in order that the Prophet may be a witness against you',³ where *yakūna* 'he may be' is an imperfect tense verb made dependent by an implicit 'an 'that' after 'the *li* of *kay*' 'so that', with *a* as its dependence marker; *ar-rasūlu* 'the Prophet' is the subject-noun of *yakūna* 'he may be', which makes it independent, *šahīdan* 'a witness' is the predicate of *yakūna*, which makes it dependent,⁴ and *ʿalaykum* 'against you' is an operator of obliqueness and oblique element connect-ed⁵ with *šahīdan* 'a witness'. This *li* 'for' is also called the 'causative *li*'.

5.52 (2) the *li* of denial,¹ i.e. of negation. This is the redundant *li*

خبر كان المنفية بما او في خبر كان المنفية بلم مثال الاولى قوله تعالى ما كان الله ليذر المؤمنين ومثال الثانية قوله (20a) تعالى لم يكن الله ليغفر لهم فيذر ويغفر فعلا مزارعان منصوبان بان مقدرة بعد لام الجود وعلامة نصبهما الفتحة وسميت هذه اللام لام الجود لكونها مسبوق بالكون المنفي والنفي يسمى جودا والثالثة حتى الجارة المفيدة للغاية نحو حتى يأتي وعد الله فيأتي فعل مضارع منصوب بان مضمرة بعد حتى وجوبا وعلامة نصبه الفتحة ووعد فاعل مرفوع بيأتي والله مخفوض باضافة وعد اليه والرابعة والخامسة الجواب بالقاء المفيدة للسببية والواو المفيدة للمعية الواقعتين في جواب الطلب المحض او النفي المحض مثال النفي لا يقضى عليهم فيموتوا او ويموتوا وشمل الطلب سبعة اشياء الاولى

'for' which occurs in the predicate of *kāna* 'to be' when that verb is negated by *mā* 'not' or *lam* 'not'. An example of the former is the Qur'anic *mā kāna llāhu li-yaḡḡara l-mu'minīna* 'God is not one to abandon the faithful'.² The latter is illustrated by the Qur'anic (20a) *lam yakun illāhu li-yaḡḡira lahum* 'God was not the one to forgive them';³ in both these examples *yaḡḡara* 'he may abandon' and *yaḡḡira* 'he may forgive' are imperfect tense verbs made dependent by an implicit 'an 'that' after the 'li of denial', with a as their marker of dependence. This *li* is called the 'li of denial' because it is preceded by a negated entity,⁴ denial being another name for negation.

5.53 (3) *ḥattā* 'until',¹ i.e. the operator of obliqueness which conveys the sense of an ultimate limit, as in the Qur'anic *ḥattā ya'tiya wa'cdu llāhi* 'until the threat of God comes',² where *ya'tiya* '(it) may come' is an imperfect tense verb made dependent by a compulsorily suppressed 'an 'that', with a as its dependence marker, *wa'cdu* 'threat' is an agent made independent by *ya'tiya* '(it) may come',³ and *allāhi* 'of God' is made oblique by having *wa'cdu* 'threat' annexed to it.

5.54 (4) response with *fa* 'and then', conveying cause,¹ and (5) *wa* 'and', conveying accompaniment.² These two occur in the response to a pure demand or a pure negation: an example of the latter is the Qur'anic *lā yuqḏā 'alayhim fa-yamūtū* (or *wa-yamūtū*) 'it shall not be decreed upon them that they should die'.³

5.55 The pure demand¹ comprises various types, in seven matters, which are as follows:

الامر نحو زرنى فاكرمك او واكرمك الثانى النبى نوح لا تطغوا فيه فيحل عليكم
غضبى او ويحل في غير القرآن والثالث الدعاء كقول الشاعر
رب وفقني فلا اعدل (او ولا اعدل) عن سنن الساعين في خير سنن
الرابع الاستفهام كقوله
هل تعرفون لباناتي فارجو ان تغضى فيرتد (او ويرتد) بعض الروح للحسد
والخامس العرض كقوله
يا ابن الكرام الا تدنو فتبصر (او وتبصر) ما
قد حدثوك فما راء كمن سمعا
والسادس التحضيض كقوله تعالى لولا اخرتني الى اجل قريب فاصدق او واصدق في
غير القرآن والسابع التمني كقوله تعالى يا ليتني كنت معهم فافوز فالجواب

(a) the imperative, e.g. *zurnī fa-'ukrimaka* or *wa-'ukrimaka* 'visit me and I shall honour you';

(b) prohibition, e.g. the Qur'anic *lā taṭṭaw fihī fa-yaḥilla* ^C*alaykum ḡaḍabī* 'do not go to extremes in it so that my anger may descend upon you'² (or *wa-yaḥilla* 'and so it may descend', outside the Qur'ān);

(c) invocation,³ as in the verse

rabbī waffiqnī fa-lā 'a^Cdila (or *wa-lā 'a^Cdila*) ^C*an*
sanani s-sā^Cina fī ḡayri sananin

'O my Lord, give me success, and then I will not swerve from the path of the strivers in the best of paths';⁴

(d) interrogation, as in the verse

hal ta^Crifūna lubānātī fa-'arjuwa 'an
tuḡdā fa-yartadda (or *wa-yartadda*) *ba^Cḡu r-rūḡi li-l-jasadi*

'do you understand my cares, so that I may hope they will be ended, and some soul may return to my body?';⁵

(e) proposing, as in the verse

yā bna l-kirāmī 'a-lā tadrū fa-tuḡsira (or *wa-tuḡsira*) *mā*
ḡad ḡaddatūka fa-mā rā'in ka-man samī^Ca

'O son of nobles, will you not come near, and then you will see what they have told you about, for one who sees is not like one who hears';⁶

(f) incitement, as in the Qur'anic *lawlā 'aḡḡartanī 'ilā 'ajalin*

ḡarībin fa-'aḡḡaddaḡa 'would you not grant me a postponement for a short term, and then I may give alms'⁷ (or *wa-'aḡḡaddaḡa* 'and then I may give alms' outside the Qur'ān);

(g) hoping, as in the Qur'anic *yā laytanī kuntu ma^Cahum fa-'afūza* 'Oh,

بعد الفاء والواو في هذه الامثلة كلها منصوب بان مضرة وجوبا تنبيه لو قال
 والفاء والواو في الجواب لكان اوضح لان الجواب منصوب لا نائب وخرج بالنفسي
 المحض النفي المبطل بالا نحو ما انت الا تأتينا فتحدثنا ومن الامر باسم الفاعل
 نحو نزال فنكرمك فالرفع في هذين ليس الا والسادس او العاطفة اذا صلح فسي
 موضعها الى او الا فالاول نحو قولك لالزمنك (20b) او تقضيني حقبي اي الى ان
 تقضيني وكقول الشاعر
 لاستسهلن الصعب او ادرك المنى فما انقادت الامل الا لصابر
 اي الى ان ادرك والثاني نحو لاقتلن الكافر او يسلم اي الا ان يسلم فيسلم وتقضي

if only I were with them and then I might gain'.⁸

The response after the *fa* and *wa* in all these examples is made dependent by a compulsorily suppressed '*an* 'that'.⁹

5.551 Note: If the author had said '*fa* and *wa* in response' it would have been clearer, because the response does not make anything dependent, but is itself made dependent.

5.552 By 'pure negation'¹ is excluded negation voided by '*illā* 'except', e.g. *mā 'anta 'illā ta'tīnā fa-tuḥaddiṭunā* 'you do nothing except come and talk to us', and by 'imperative'² is excluded the agent noun, as in *naẓālī fa-nukrimuka* 'dismount and we will honour you'. In both of these cases there is nothing but the independent form.

5.56 (6) '*aw* 'or',¹ the conjunction, whenever '*ilā* 'until' or '*illā* 'except' can properly occur in its place.² The former is illustrated by *la-'alzimannaka (20b) 'aw taqḍiyani ḥaqqī* 'I shall surely stick close to you or you will give me my due', i.e. '*ilā 'an taqḍiyani* 'until you give me', cf. the verse

la-'astashilanna ṣ-ṣa'ba 'aw 'udrika l-munā

fa-mā nqādat il-'āmālu 'illā li-ṣābirin

'I shall surely face all difficulties lightly, or I shall achieve my desire, for hopes submit only to the steadfast',³ i.e. '*ilā 'an 'udrika* 'until I achieve'. An example of the latter is *la-'aqtulanna l-kāfira 'aw yuslima* 'I shall surely kill the unbeliever or he will become a Muslim',⁴ i.e. '*illā 'an yuslima* 'except he become a Muslim'. The verbs

منصوبان بان مضرة بعد او وجوبا تنبيه حاصل ما مر ان ان تضرع بعد ثلاثة من حروف الجر وهي اللام وكي التعليلية وحتى وبعد ثلاثة من حروف العطف وهي الفاء والواو واو ولما فرغ من نصب المضارع بالنواصب شرع في جزم المضارع بالجوازم فقال والجوازم ثمانية عشر جازما وهي قسمان قسم يجزم فعلا واحدا وقسم يجزم فعلين وقد بدأ بالقسم الاول وهو ستة مبتدئا بالاول منها فقال لم وهي حرف نفي وجزم تجزيم المضارع وتقلب معناه الى الماضي نحو قوله تعالى لم يلد ولم يولد ولم يكن له كفوا احد فلم حرف نفي وجزم ويولد ويولد ويكن كل منها فعل مضارع مجزوم بلم وعلامة جزمه السكون والثاني لما النافية وهي حرف يجزم المضارع وينفي معناه ويقلبه الى الماضي نحو قوله تعالى لما يقض ما امره فيقضى فعل مضارع مجزوم بلما وعلامة جزمه حذف حرف العلة نيابة عن السكون فلما تشارك لم في الحرفية والاختصاص بالمضارع والنفي والجزم والقلب والماضي وجواز دخول همزة الاستفهام عليها وتنفرد لم عنها بامور ذكرتها في شرح القطر لا يحتملها هذا المختصر فائدة قد تتقارض

yuslima 'he (may) become a Muslim', taqdiya 'you (may) give' and 'udrika 'I (may) achieve'⁵ are all made dependent by a compulsorily suppressed 'an 'that' after the 'aw 'or'.

5.6 Note:¹ The gist of the above is that there is a suppressed 'an 'that' after three of the particles of obliqueness, viz. li 'for', the causative kay 'so that', hattā 'until', and after three of the particles of coordination, viz. fa 'and then', wa 'and', 'aw 'or'. Having finished with the operators which make the imperfect tense verb dependent, the author now turns to the operators which apocopate it:

5.7 The operators of apocopation are eighteen in number:¹ they are divided into two kinds, those which apocopate a single verb, and those which apocopate two verbs.² The author begins with the first kind, of which there are six, the first being,

5.71 (1) lam 'not',¹ a particle of negation and apocopation which negates the imperfect tense and converts its meaning to the past,² as in the Qur'anic lam yalid wa-lam yūlad wa-lam yakun lahu kufuwan 'ahadun 'he did not bear, nor was he born, nor has there been anyone his equal',³ where lam 'not' is a particle of negation and apocopation and yalid 'he (might) bear', yūlad 'he (might) be born' and yakun 'he (might) be' are all imperfect tense verbs apocopated by lam, with vowellessness as their marker of apocopation.

5.72 (2) lammā 'not yet',¹ i.e. the negative lammā, a particle of apocopation which negates the imperfect tense and converts its meaning to the past, as in the Qur'anic lammā yaqdi mā 'amarahu 'he has not yet performed what he commanded him',² where yaqdi 'he (might) perform' is an imperfect tense verb apocopated by lammā 'not yet', with elision of the defective consonant as its apocopation marker instead of vowellessness.

5.721 lammā 'not yet' has the following in common with lam 'not':¹ it is a particle, specific to the imperfect tense, it negates, apocopates, converts the meaning to the past, and may be prefixed with the inter-

ان المصدرية ولم فيجزم بان وينصب بلم وقد قرئ شاذاً الم نـشرح بالنصب وقد تهمل حملاً على لا النافية فيرتفع بعدها الفعل كقول الشاعر لم يوفون بالجار والثالث الم نحو قوله تعالى الم نـشرح لك صدرك فالم حرف تقرير وجزم ونشرح مجزوم بالم وعلامة جزمه السكون وفاعله مستتر فيه (21a) تقديره نحن في محل رفع به ولك جار ومجرور متعلق بنـشرح وصدرك مفعول به منصوب بنـشرح وعلامة نصبه الفتحة والكاف في محل جر بإضافة صدر اليها والرابع الما اخت الم نحو الم احسن اليك فالما حرف تقرير وجزم واحسن فعل مضارع مجزوم بالما وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انا في محل رفع باحسن واليك جار ومجرور متعلق باحسن

rogative 'a '?'. But *lam* 'not' differs from *lammā* 'not yet' in various ways that I have mentioned in my *Commentary on Qaṭr an-nadā* and which are not suitable for this short work.

5.722 Additional Note: The 'verbal noun 'an' 'that' and *lam* 'not' sometimes overlap, so that 'an' apocopates and *lam* makes dependent.¹ There is a rare Reading of the Qur'anic '*a-lam naṣraḥ* 'did we not expand?' as *naṣraḥa* 'we (may) expand'² in the dependent form. Occasionally *lam* 'not' is made inoperative by treating it as *lā* 'not', so that the following verb remains independent, as in the verse fragment *lam yūfūna bi-l-jāri* 'they have not kept their word to their neighbour'.³

5.73 (3) '*a-lam* 'not...?',¹ as in the Qur'anic '*a-lam naṣraḥ laka ṣadraka* 'did we not expand for you your breast?',² where '*a-lam* 'not...?' is a particle of affirmation and apocopation, *naṣraḥ* 'we (might) expand' is apocopated by '*a-lam* with vowellessness as its apocopation marker, and its agent is concealed³ in it (21a) with the implicit meaning of *naḥnu* 'we' and has independent status; *laka* 'for you' is an operator of obliqueness and oblique element connected with *naṣraḥ* 'we (might) expand', *ṣadraka* 'you breast' is a direct object made dependent by *naṣraḥ* with *a* as its dependence marker, and *ka* 'your' has oblique function by having *ṣadra* 'heart' annexed to it.⁴

5.74 (4) '*a-lammā* 'not yet...?',¹ which is closely related² to '*a-lam* 'not...?', e.g. '*a-lammā 'uḥsin 'ilayka* 'have I not yet been good to you?'. Here '*a-lammā* 'not yet...?' is a particle of affirmation and apocopation,³ '*uḥsin* 'I (might) be good' is an imperfect tense verb apocopated by '*a-lammā* with vowellessness as its apocopation marker, and its agent is a pronoun concealed in it with the implicit meaning of '*anā* 'I' and has independent status, and '*ilayka* 'towards you' is an operator of obliqueness and oblique element connected with '*uḥsin* 'I (might) be good'.⁴

تنبيه الم والمما هما لم ولما كررهما المصنف مع الهزمة تقريبا على المبتدئ والخامس لام الامر نحو لينفق ذو سعة من سعته فاللام لام الامر وينفق فعل مضارع مجزوم بلام الامر وعلامة جزمه السكون وذو فاعل مرفوع به وعلامة رفعه الواو نيابة عن الضمة لانه من الاسماء الخمسة وسعة مضاف اليه مجرور بالمضاف ومن سعته جار ومجرور متعلق بينفق ولا م الدعاء وهي لام الامر في الحقيقة ولكن سميت لام الدعاء تأديبا نحو ليقض علينا ربك فاللام لام الدعاء ويقض فعل مضارع مجزوم بلام الدعاء وعلامة جزمه حذف حرف العلة نيابة عن السكون وعلينا جار ومجرور متعلق بيقض ورب فاعل يقض مرفوع به وعلامة رفعه الضمة والكاف مضاف اليه مجرور بالمضاف تنبيه الفرق بين لام الامر والدعاء ان الامر لمن دونك والدعاء لمن هو اعلى منك

5.741 Note: 'a-lam 'not...?' and 'a-lammā 'not yet...?' are simply *lam* and *lamma* repeated by the author with the interrogative prefix 'a '1' to make it easier for the beginner.

5.75 (5) the imperative *li*,¹ as in the Qur'anic *li-yunfiq qū sa^catin min sa^catihi* 'let the man of means spend from his means'.² Here *li* is the 'imperative *li*', *yunfiq* 'he (might) spend' is an imperfect tense verb apocopated by the imperative *li* with vowellessness as its apocopation marker, *qū* 'possessor of' is its agent made independent by it with *ū* as its independence marker instead of *u* (because it is one of the 'five nouns'), *sa^catin* 'means' has *qū* 'possessor of' annexed to it and this makes it oblique, and *min sa^catihi* 'from his means' is an operator of obliqueness and oblique element connected with *yunfiq* 'he (might) spend'.

5.751 and the *li* of request,¹ which is really an imperative *li* but is called the '*li* of request' out of politeness, as in the Qur'anic *li-yaqḍi ^calaynā rabbuka* 'let your Lord judge us'.² Here *li* is the '*li* of request', *yaqḍi* 'he (might) judge' is an imperfect tense verb apocopated by the *li* of request with elision of the defective consonant as its apocopation marker instead of vowellessness; *^calaynā* 'over us' is an operator of obliqueness and oblique element connected with *yaqḍi* 'he (might) judge', *rabbu* 'lord' is the agent of *yaqḍi* and is made independent by it with *u* as its independence marker, and *ka* 'your' has *rabbu* 'lord' annexed to it, which makes it oblique.

5.752 Note: The difference between the 'imperative *li*' and the '*li* of request' is that commands are only given to inferiors, while requests are made of superiors. If you ask something from an equal it is called 'solicitation'.¹

وان طلبت من مساويك كان التماسا والسادس لا المستعملة في النهي نحو لا تضرب فلا حرف نهى وجزم وتضرب فعل مضارع مجزوم بلا الناهية وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انت في محل رفع به ولا المستعملة في الدعاء وهي لا الناهية في الحقيقة ولكن (21b) سميت دعائية تأدبا نحو لا تؤاخذنا فلا حرف دعاء وجزم وتؤاخذنا فعل مضارع مجزوم باللام الدعائية وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انت في محل رفع به ونا مفعول به في محل نصب بتؤاخذنا ولما فرغ مما يجزم فعلا واحدا شرع فيما يجزم فعلين وهو اثنا عشر مبتدئا بالاول منها فقال وان الشرطية بكسر الهمزة وسكون النون وهو حرف يجزم المضارع لفظا والماضي محلا ويقلب معنى الماضي الى الاستقبال عكس لم نحو وان

5.76 (6) *lā* 'not' used in prohibition,¹ e.g. *lā taḍrib* 'do not strike', where *lā* 'not' is a particle of prohibition and apocopation, *taḍrib* 'you (might) strike' is an imperfect tense verb apocopated by the '*lā* of prohibition' with vowellessness as its apocopation marker, and its agent is a pronoun concealed in it with the implicit meaning of '*anta* 'you' (masc. sing.) and independent status through the verb.

5.76l and also the *lā* 'not' used in request, which is really the *lā* of prohibition, but (21b) is called the '*lā* of request' out of politeness,¹ e.g. *lā tu'ākignā* 'do not blame us',² where *lā* 'not' is a particle of request and apocopation, *tu'ākignā* 'you (might) blame us' is an imperfect tense verb apocopated by the '*lā* of request' with vowellessness as its apocopation marker, its agent is a pronoun concealed in it with the implicit meaning of '*anta* 'you' (masc. sing.) and independent status through the verb, and *nā* 'us' is a direct object with dependent status through *tu'ākignā* 'you (might) blame'.

5.8 Having finished with the operators which apocopate a single verb, the author now turns to those which apocopate two verbs,¹ of which there are twelve, the first being:

5.81 (1) '*in* 'if',¹ i.e. the 'conditional '*in*' spelt with *i* after the ' and unvowelled *n*'.² This is a particle which apocopates the imperfect tense formally and the past tense verb in status,³ and changes the meaning of the past tense to the future (the opposite of *lām* 'not'), as

تؤمنوا وتتقوا يؤتكم أجوركم فإن حرف شرط وجزم وتؤمنوا فعل مضارع مجزوم بان وعلامة جزمه حذف النون نيابة عن السكون لانه من الافعال الخمسة وتتقوا معطوف عليه مشارك له في جزمه بان وعلامة جزمه حذف النون ايضا نيابة عن السكون والواو في الفعلين فاعل مرفوع بهما محلا ويؤت فعل مضارع مجزوم بان وعلامة جزمه حذف حرف العلة نيابة عن السكون وفاعله ضمير مستتر فيه تقديره هو في محل رفع به وكم مفعول به في محل نصب بالفعل واجوركم مفعول ثان منصوب بالفعل وكم مضاف اليه مخفوض بالمضاف والفعل الاول الذي هو تؤمنوا يسمى فعل الشرط ويؤت يسمى جواب الشرط لانه مرتب على الشرط كما يترتب الجواب على السؤال ويسمى جزاء ايضا لان مضمونه جزاء لمضمون الشرط والثاني ما الشرطية

in the Qur'anic *wa-'in tu'minū wa-tattaqū yu'tikum 'ujūrakum* 'and if you believe in and fear God he will bring you your rewards'.⁴ Here *'in* 'if' is a particle of condition and apocopation, *tu'minū* 'you (might) believe' (masc. plur.) is an imperfect tense verb apocopated by *'in* with elision of *n* as its apocopation marker instead of vowellessness (because it is one of the 'five verbs'), and *tattaqū* 'you (might) fear' (masc. plur.) is coordinated with *tu'minū* and shares in its apocopation by *'in*, and its apocopation marker is also elision of *n* instead of vowellessness.⁵ In both verbs the *ū* is an agent with independent status through them. The verb *yu'ti* 'he (might) bring' is an imperfect tense verb apocopated by *'in* 'if' with elision of the defective consonant as its apocopation marker instead of vowellessness, and its agent is a pronoun concealed in it with the implicit meaning of *huwa* 'he'; *kum* 'you' (masc. plur.) is a direct object with dependent status through the verb, *'ujūrakum* 'your rewards' is a second direct object made dependent by the verb, and *kum* 'your' (masc. plur.) has *'ujūra* 'rewards' annexed to it, which makes it oblique.

5.811 The first verb, namely *tu'minū* 'you (might) believe' is called the 'verb of the condition' and the second, namely *yu'ti* 'he (might) bring' is called the 'response to the condition', because it follows from the condition just as an answer follows from the question. It is also called the 'requit', because its contents are a requital of the contents of the condition.¹

5.82 (2) *mā* 'whatever',¹ i.e. the 'conditional *mā*', as in the Qur'anic

نحو ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها فما اسم شرط وجزم
وننسخ فعل مضارع مجزوم بما الشرطية وعلامة جزمه السكون وفاعله ضمير مستتر فيه
في محل رفع به تقديره نحن ومن آية جار ومجرور متعلق بنسخ واو ننسها معطوف
(22a) باو على ننسخ مشارك له في جزمه بما الشرطية وها مفعول به في محل نصب
بنس وفاعل ننسها ضمير مستتر فيه مرفوع به تقديره نحن وهو اسم لأسناد الفعل
اليه ونأت فعل مضارع مجزوم بما الشرطية وعلامة جزمه حذف حرف العلة نيابة عن
السكون وفاعله ضمير مستتر فيه تقديره نحن في محل رفع به وننسخ فعل الشرط
ونأت جواب الشرط وبخير جار ومجرور متعلق بنأت ومنها جار ومجرور متعلق
بخير ومثل معطوف باو على خير مشارك له في خفضه والهاء مخفوضة باضافة مثل
اليها والثالث من الشرطية نحو من يعمل سوءا يجز به فمن اسم شرط جازم ويعمل

mā nansaḵ min 'āyatīn 'aw nunsihā na'ti bi-ḵayrin minhā 'aw miṭliḥā
'whatever we cancel of a verse or cause it to be forgotten, we shall
bring one better than it or like it'.² Here *mā* 'whatever' is a noun of
condition and apocopation, *nansaḵ* 'we (might) cancel' is an imperfect
tense verb apocopated by the 'conditional *mā*' with vowellessness as its
apocopation marker, its agent being a pronoun concealed in it with the
implicit meaning of *naḥnu* 'we' and independent status through the verb;
min 'āyatīn 'of a verse' is an operator of obliqueness and oblique
element connected³ with *nansaḵ* 'we (might) cancel', *'aw nunsihā* 'or we
(might) cause it to be forgotten' is coordinated (22a) by *'aw* 'or' with
nansaḵ 'we (might) cancel' and shares in its apocopation by the condi-
tional *mā*, and the *hā* 'it' is a direct object with dependent status
through *nunsi* 'we (might) cause to forget'; the agent of *nunsi* is a
concealed pronoun made independent by it with the implicit meaning of
naḥnu 'we' (so that the latter is a noun by virtue of having the verb
predicated of it);⁴ *na'ti* 'we (might) bring' is an imperfect tense verb
apocopated by the conditional *mā* with elision of the defective consonant
as its apocopation marker instead of vowellessness, and its agent is a
pronoun concealed in it with the implicit meaning of *naḥnu* 'we'. Here
nansaḵ 'we (might) cancel' is the verb of the condition and *na'ti* 'we
(might) come' is the response to the condition; *bi-ḵayrin* 'with a
better one'⁵ is an operator of obliqueness and oblique element connected
with *na'ti*, *minhā* 'than it' is an operator of obliqueness and oblique
element connected⁶ with *ḵayrin* 'a better one', *miṭliḥā* 'like it' is
coordinated by *'aw* 'or' with *ḵayrin* and shares in its obliqueness, and
hā 'it' is made oblique by the annexation of *miṭli* 'like' to it.

5.83 (3) *man* 'whoever',¹ i.e. the 'conditional *man*', as in the Qur'anic
man ya^Cmal sū'an yujza bihi 'whoever does evil will be requited for
it'.² Here *man* 'whoever' is a noun of condition and apocopation, *ya^Cmal*

فعل مضارع مجزوم بمن وهو فعل الشرط وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره هو في محل رفع وسواء مفعول به منصوب بيعمل وعلامة نصبه الفتحة ويجز فعل مضارع مبني للمفعول مجزوم بمن وهو جواب الشرط وعلامة جزمه حذف حرف العلة من اخره نيابة عن السكون وفيه ضمير مستتر تقديره هو في محل رفع بالفعل لنيابته عن الفاعل وبه جار ومجرور متعلق بيجز والضمير في يجز عائد على من وعوده اليها علامة على اسميتها لان الضمير لا يعود الا على الاسماء والرابع مهمما نحو قوله تعالى مهمما تأتينا به من آية لتسحرنا بها فما نحن لك بمؤمنين فمهما اسم شرط وجزم وتأتينا فعل الشرط وهو مجزوم بمهما وعلامة جزمه حذف الياء وبه جار ومجرور متعلق بتأتينا ومن آية بيان لمهما في موضع نصب على الحال من الهاء في به ولتسحرنا فعل مضارع منصوب بان مضمرة جوازا بعد لام كي والفاعل مستتر فيه وجوبا وتا مفعول به وفما الفاء رابطة للجواب وما نافية ونحن اسمها ان قدرت حجازية ولك (22b) جار ومجرور متعلق بمؤمنين وبمؤمنين في موضع نصب خبر ما

'he (might) do' is an imperfect tense verb apocopated by *man* 'whoever' (and is the verb of the condition), with vowellessness as its apocopa-tion marker, its agent being a pronoun concealed in it with the implicit meaning of *huwa* 'he' and independent status through the verb; *sū'an* 'evil' is a direct object made dependent by *ya^cmal* 'he (might) do' with *a* as its dependence marker: *yujza* 'he (might) be requited' is an imperfect tense verb constructed with its object as agent³ and apocopated by *man* 'whoever' (and is the response to the condition), with elision of the final defective consonant as its apocopa-tion marker instead of vowellessness, and containing a concealed pronoun with the implicit meaning of *huwa* 'he' and independent status through the verb because it replaces⁴ the original agent; *bihi* 'for it' is an operator of obliqueness and oblique element connected with *yujza* 'he (might) be requited', and the pronoun in *yujza* refers⁵ to *man* 'whoever' (this referring is a sign that *man* is a noun, because pronouns can only refer to nouns).

5.84 (4) *mahmā* 'whatever',¹ as in the Qur'anic *mahmā ta'tinā bihi min 'āyatīn li-taṣḥaranā bihā fa-mā naḥnu laka bi-mu'minīna* 'whatever you bring in the way of verses to bewitch us with, we shall not believe in you'.² Here *mahmā* 'whatever' is a noun of condition and apocopa-tion, *ta'tinā* 'you (might) come to us' (masc. sing.) is the verb of the condition, apocopated by *mahmā* with elision of the final *ī* as its apocopa-tion marker; *bihi* 'with it' is an operator of obliqueness and oblique element connected with *ta'tinā* 'you (might) come to us' and *min 'āyatīn* 'of a verse' is explanatory to *mahmā* 'whatever' with dependent function as a circumstantial qualifier of the *hi* 'it' in *bihi* 'with it', and *li-taṣḥaranā* 'that you (masc. sing.) may bewitch us' is an imperfect tense verb made dependent by the 'an 'that' optionally suppressed after the 'li of *kay* 'so that', with its agent compulsorily concealed in it and *nā* 'us' being its direct object. In *fa-mā* 'and not', the *fa* 'and' is a link for the response and *mā* 'not' is the negative particle, with *naḥnu* 'we' as its subject-noun (if it is understood as a *Ḥijāzī mā*);³ *laka* 'in you' (22b) is an operator of obliqueness and oblique element connected with *mu'minīna* 'believing' (masc. plur.), and *bi-mu'minīna* 'believing' has dependent function as the predicate of *mā* 'not'. The

وجملة فما نحن لك بمؤمنين في موضع جزم جواب الشرط والخامس اذما نحو اذما
تقم اقم معك فاذا حرف على الاصح وهو اداة شرط وجزم وتقم فعل مضارع مجزوم
بـ اذما وعلامة جزمه السكون ويسمى فعل الشرط وفاعله ضمير مستتر فيه تقديره انت
في محل رفع بالفعل واقم فعل مضارع مجزوم بـ اذما ايضا وعلامة جزمه السكون ويسمى
جواب الشرط وفاعله ضمير مستتر فيه تقديره انا في محل رفع بالفعل ومعك ظرف
متعلق باقم والسادس اي نحو قوله تعالى ايا ما تدعوا فله الاسماء الحسنى فـ اي
اسم شرط جازم منصوب بتدعوا وما صلة وتدعوا فعل الشرط مجزوم بـ اي وعلامة
جزمه حذف النون وفله الفاء رابطة للجواب وله جار ومجرور خبر مقدم والاسماء

sentence *fa-mā nahnu laka bi-mu'minīna* 'then we will not believe in you' has apocopated function⁴ as the response to the condition.

5.85 (5) '*idmā* 'whenever',¹ e.g. '*idmā taqum 'aqum ma^Caka* 'whenever you stand I shall stand with you'. Here '*idmā* 'whenever' is (according to the best view) a genuine particle, namely a particle² of condition and apocopation, and *taqum* 'you (might) stand' (masc. sing.) is an imperfect tense verb apocopated by '*idmā* 'whenever', with vowellessness as its apocopation marker, and is termed the 'verb of the condition', its agent being a pronoun concealed in it with the implicit meaning of '*anta* 'you' (masc. sing.) and independent status through the verb: '*aqum* 'I (might) stand' is an imperfect tense verb also apocopated by '*idmā* 'whenever', with vowellessness as its apocopation marker, and is termed the 'response to the condition', its agent being a pronoun concealed in it with the implicit meaning of '*anā* 'I' and independent status through the verb, and *ma^Caka* 'with you' is a space/time qualifier connected with '*aqum* 'I (might) stand'.

5.86 (6) '*ayyun* 'who(ever)',¹ as in the Qur'anic '*ayyan mā tad^Cū fa-lahu l-'asmā'u l-ḥusnā* 'whoever you pray to, His are the finest names'.² Here '*ayyan* 'whoever' is an apocopating noun of condition made dependent by *tad^Cū* 'you (might) pray to' (masc. plur.), *mā* is a relative and *tad^Cū* 'you (might) pray to' is the verb of the condition apocopated by '*ayyan* 'whoever', with elision of the final n as its apocopation marker; in *fa-lahu* 'and to him' the *fa* 'and' is a link³ for the response and *lahu* 'to him' is an operator of obliqueness and oblique element forming a preposed predicate,⁴ *al-'asmā'u* 'the names' is a delayed

مبتدأ مؤخر والحسنى نعت الاسماء وجملة فله الاسماء الحسنى في موضع جزم جواب الشرط فائدة اي بحسب ما تضاف اليه فهي في قولك اي يقيم اقم من باب من وفي قولك اي الدواب تركب اركب من باب ما وفي قولك اي وقت تصم اصم من باب متى وفي قولك اي مكان تجلس اجلس من باب اين والسابع متى نحو متى تقم اقم فمتى اسم شرط جازم وتقم فعل مضارع مجزوم بمتى وعلامة جزمه السكون وفاعله مستتر فيه مرفوع به تقديره انت واقم فعل مضارع مجزوم بمتى ايضا وعلامة جزمه السكون وفاعله مستتر فيه تقديره انا وتقم فعل الشرط واقم جواب الشرط والشامن ايان بفتح الهمزة نحو قوله فايان ما تعدل به الريح تنزل فايان اسم شرط جازم وما زائدة وتعدل فعل الشرط وعلامة جزمه السكون وتنزل جواب الشرط وعلامة جزمه سكون اخره وكسره عارض له لان حرف الروي مكسور والتاسع ايها

subject and *al-ḥusnā* 'the finest' is an epithet⁵ of *al-'asmā'u* 'the names'. The sentence *fa-lahu l-'asmā'u l-ḥusnā* 'and His are the finest names' has apocopated function as the response to the condition.

5.861 Additional Note:¹ The meaning of *'ayyūn* 'whoever' depends on what it is annexed to: in *'ayyūn yaqum 'aqum* 'whoever stands I will stand'² it is equivalent to *man* 'whoever'; in *'ayya d-dawābbi tarkab* 'arkab' 'whichever of the beasts you ride I shall ride' it is equivalent to *mā* 'whatever';³ in *'ayya waqtin taṣum 'aṣum* 'whatever time you fast I shall fast' it is equivalent to *matā* 'whenever',⁴ and in *'ayya makānin tajlis 'ajlis* 'whatever place you sit I shall sit' it is equivalent to *'ayna* 'wherever'.⁵

5.87 (7) *matā* 'when(ever)',¹ as in *matā taqum 'aqum* 'whenever you stand I shall stand'. Here *matā* 'whenever'² is an apocopating noun of condition, *taqum* 'you (might) stand' (masc. sing.) is an imperfect tense verb apocopated by *matā* 'whenever', with vowellessness as its apocopation marker, its agent being concealed in it and made independent by it with the implicit meaning of *'anta* 'you' (masc. sing.); *'aqum* 'I (might) stand' is an imperfect tense verb also apocopated by *matā* 'whenever', with vowellessness as its apocopation marker, its agent being concealed in it with the implicit meaning of *'anā* 'I': *taqum* 'you (might) stand' is the verb of the condition and *'aqum* 'I (might) stand' is the response to the condition.

5.88 (8) *'ayyāna* 'whenever',¹ (spelt with a after the '), as in the verse

fa-'ayyāna mā ta^cdil bihi r-rīḥu tanzili
'and then whenever the wind turns aside she stops',² where *'ayyāna* 'whenever' is an apocopating noun of condition, *mā* '-ever' is redundant,³ *ta^cdil* 'she (might) turn aside' is the verb of the condition, with vowellessness as its apocopation marker, and *tanzili* 'she (might) stop' is the response to the condition, with final vowellessness as its apocopation marker (the final *i* is purely accidental, as it is the vowel of the rhyming consonant).⁴

نحو اينما تجلس (23a) اجلس فاين اسم شرط جازم وما صلة وتجلس فعل مضارع مجزوم باين على انه فعل الشرط وعلامة جزمه السكون وفاعله ضمير مستتر فيه مرفوع به تقديره انت واجلس فعل مضارع مجزوم باين ايضا وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انا والعاشر اتي بفتح الهمزة والنون المشددة نحو انسى تجلس اجلس فاني اسم شرط جازم وتجلس فعل مضارع مجزوم باني على انه فعل الشرط وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انت مرفوع به واجلس فعل مضارع مجزوم باني على انه جواب الشرط وعلامة جزمه السكون وفاعله مستتر فيه مرفوع به تقديره انا والحادي عشر حيثما نحو حيثما تقم اقم واعرابه كاعراب

5.89 (9) *'aynamā* 'wherever',¹ as in *'aynamā tajlis* (23a) *'ajlis* 'wherever you sit I shall sit', where *'ayna* 'where' is an apocopating noun of condition, *mā* '-ever' is a relative,² *tajlis* 'you (might) sit' (masc. sing.) is an imperfect tense verb apocopated by *'ayna* 'where', with vowellessness as its apocopation marker, its agent being a pronoun concealed in it with the implicit meaning of *'anta* 'you' (masc. sing.), and *'ajlis* 'I (might) sit' is an imperfect tense verb also apocopated by *'ayna* 'where', with vowellessness as its apocopation marker, its agent being a pronoun concealed in it with the implicit meaning of *'anā* 'I'.

5.90 (10) *'annā* 'wherever',¹ (spelt with a after the ', and double n), as in *'annā tajlis* *'ajlis* 'wherever you sit I shall sit', where *'annā* 'wherever' is an apocopating noun of condition, *tajlis* 'you (might) sit' (masc. sing.) is an imperfect tense verb apocopated by *'annā* 'wherever' as the verb of the condition, with vowellessness as its apocopation marker, its agent being a pronoun concealed in it with the implicit meaning of *'anta* 'you' (masc. sing.); *'ajlis* 'I (might) sit' is an imperfect tense verb apocopated by *'annā* 'wherever' as the response to the condition,² with vowellessness as its apocopation marker, its agent being concealed in it and made independent by it with the implicit meaning of *'anā* 'I'.

5.91 (11) *haytūmā* 'wherever',¹ as in *haytūmā taqum* *'aqum* 'wherever you stand I shall stand, with the same parsing as the preceding example.²

المثال الذي قبله والثاني عشر كيفما تصنع اصنع فكيفما اسم شرط جازم وتصنع فعل مضارع مجزوم بكيفما على انه فعل الشرط وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انت واصنع فعل مضارع مجزوم بكيفما على انه جواب الشرط وعلامة جزمه السكون وفاعله ضمير مستتر فيه تقديره انا في محل رفع باصنع فائدة فعل الشرط وجوابه لهما اربعة احوال فاما ان يكونا فعليين ماضيين نحو وان عدتم عدنا او مضارعين نحو ان تبدوا ما في انفسكم او تخفوه يحاسبكم به الله او الاول ماض والثاني مضارع نحو من كان يريد حرث الاخرة نزد له في حرثه او الاول مضارع والثاني ماض نحو قول القائل من يكذبني بسوء كنت منه كالشجا بين حلقه والوريد ولاصح منع ذلك لعدم وروده في النشر ويوجد في بعض النسخ واذا في الشعر خاصة

5.92 (12) *kayfamā* 'however',¹ as in *kayfamā tašna^C 'ašna^C* 'however you act I shall act', where *kayfamā* 'however'² is an apocopating noun of condition, *tašna^C* 'you (might) act' (masc. sing.) is an imperfect tense verb apocopated by *kayfamā* 'however' as the verb of the condition, with vowellessness as its apocopation marker, its agent being a pronoun concealed in it with the implicit meaning of 'anta 'you' (masc. sing.); 'ašna^C 'I (might) act' is an imperfect tense verb apocopated by *kayfamā* 'however' as the response to the condition, with vowellessness as its apocopation marker, its agent being a pronoun concealed in it with the implicit meaning of 'anā 'I' and independent status through 'ašna^C 'I (might) act'.

5.93 Additional Note:¹The verb of the condition and its response have four states:² (a) both may be past tense verbs, as in *wa-'in Cudtum Cudnā* 'and if you (masc. plur.) returned we would return',³ or (b) both may be imperfect tense verbs, as in *'in tubdū mā fī 'anfusikum 'aw tuḡfūhu yuḡāsibkum bihi llāhu* 'if you (masc. plur.) reveal what is in your souls or hide it, God will assess you by it',⁴ or (c) the first verb may be past tense and the second imperfect tense, as in *man kāna yurīdu ḡarṭa l-'āḡirati nazid lahu fī ḡarṭihi* 'whoever was wanting to cultivate the afterlife, we shall increase for him his cultivation',⁵ or (d) the first verb may be imperfect tense and the second past tense, as in the verse

man yakidnī bi-sayyi'in kunta minhu

ka-š-šajā bayna ḡalqihi wa-l-warīdi

'whoever might trick me into some evil, you would become towards him like the bone stuck between his windpipe and his jugular vein',⁶ but in the best opinion this last is forbidden, since it does not occur in prose.⁷

زيادة على الثمانية عشر ومثالها قول الشاعر

وإذا تصبك خصاصة فتجمل

فإذا اسم شرط وتصبك فعل الشرط وعلامة جزمه السكون وتجمل فعل امر وفاعله (23b) مستتر فيه وجوبا وهو وفاعله جملة فعلية في موضع جزم على أنها جواب الشرط وقرن بالفاء لأنه فعل طلب وانما عملت إذا وإن كانت شرطا غير جازم جملا على متى كما اهتمت متى حملا عليها كقول عائشة رضي الله عنها إن أبا بكر رجل أسيف وأنه متى يقوم مقامك لا يسمع الناس رواه ابن الجوزي في جامع المسانيد كما قال ابن مالك

5.94 In some copies¹ we also find: and 'iqā 'when', but only in poetry. This is in addition to the eighteen already listed. There is an example in the verse of the poet:

wa-'iqā tuṣibka ḡaṣāṣatun fa-tajammal

'and when some privation afflicts you, be patient',² where 'iqā 'when' is a conditional noun and tuṣibka 'it (fem. sing.) (might) afflict you' is the verb of the condition, with vowellessness as its apocopation marker; tajammal 'be patient!' (masc. sing.) is an imperative verb whose agent (23b) is compulsorily concealed in it. This verb and its agent make a verbal sentence with apocopated function³ as the response to the condition, and is connected⁴ by fa 'and so' because it is a verb of demand. Although 'iqā 'when' does not normally apocopate verbs when used as a conditional,⁵ it can operate in this way by being treated like matā 'when',⁶ just as matā can be made inoperative by treating it like 'iqā, as in the saying of ʿĀ'isha (may God be pleased with her), 'inna 'abā bakrin rajulun 'asifun wa-'innahu matā yaqūmu maqāmaka la yusmi^{cu} n-nāsa 'Verily Abū Bakr is a soft-hearted man, and if he takes your place he will not make the people hear him', as transmitted by Ibn al-Jawzī in his *Jāmi^c al-masānīd*, according to Ibn Mālik.⁷

باب مرفوعات الاسماء خاصة المرفوعات من الاسماء سبعة وهي الفاعل كقام زيد والثاني المفعول الذي لم يسم فاعله كضرب عمرو بضم الضاد وكسر الراء الثالث والرابع المبتدأ وخبره كزيد قائم والخامس اسم كان ككان زيد قائما واسم اخواتها كأمسى زيد ضاحكا والسادس خبر ان كان زيدا قائم وخبر اخواتها كلبت عمرا موسى والسابع التابع للمرفوع وهو اي التابع اربعة اشياء الاول النعت نحو قام زيد العاقل وثانيها العطف نحو قام زيد وعمرو وثالثها التوكيد كقام زيد نفسه ورابعها البدل كقام زيد اخوك هذا على سبيل الاجمال واما على سبيل التفصيل فقد ذكر لكل واحد منها بابا على هذا الترتيب وقد بدأ بالاول فقال

CHAPTER SIX

6.0 Chapter on the independent forms of nouns:¹ (i.e. of nouns in particular). The independent forms of nouns are seven, viz.

6.1 (1) the agent,¹ e.g. *qāma zaydun* 'Zayd stood';

6.2 (2) the object of an unnamed agent,¹ e.g. *ḍuriba ʿamrun* 'ʿAmr was struck' (spelt with *u* after the *ḍ* and *i* after the *r*);

6.3 (3) the subject and (4) the predicate,¹ e.g. *zaydun qā'imun* 'Zayd is standing';

6.4 (5) the subject-noun of *kāna* 'to be',¹ e.g. *kāna zaydun qā'imān* 'Zayd was standing', and of its related verbs,² e.g. *'amsā zaydun qāḥikan* 'in the evening Zayd was laughing';

6.5 (6) the predicate of *'inna* 'verily',¹ e.g. *'inna zaydan qā'imun* 'verily Zayd is standing', and of its related particles, e.g. *layta ʿamran mūsirun* 'would that ʿAmr were well off';

6.6 (7) the concordant¹ of an independent noun, which comprises (i.e. the concordant) four items: (a) the adjective,² e.g. *qāma zaydun il-ʿāqilu* 'Zayd the intelligent stood', (b) the coordinate,³ e.g. *qāma zaydun wa ʿamrun* 'Zayd and ʿAmr stood', (c) the corroborative,⁴ e.g. *qāma zaydun nafsuhu* 'Zayd himself stood', and (d) the substitute,⁵ e.g. *qāma zaydun 'aḵūka* 'Zayd, your brother, stood'.

This is a summary presentation:⁶ in the detailed account the author has treated each one in a separate chapter arranged in the same sequence, starting with the first:

باب الفاعل وقدمه المصنف على المبتدأ وذلك مبني على ان اصل المرفوعات هل هو المبتدأ او الفاعل وجه الاول ان المبتدأ مبتدأ به في الكلام وانه لا يزول عن كونه مبتدأ وان تأخر والفاعل تزول فاعليته اذا تقدم وانه عامل معمول والفاعل معمول ليس غير ووجه الثاني ان عامله لفظي وهو اقوى من عامل المبتدأ المعنوي والفاعل لغة من اوجد الفعل واصطلاحاً اسم صريح او ما في تأويله اسند اليه فعل تام او ما في تأويله مقدم على المسند اليه فارغ اصلي المحل والصيغة (24a) فمثال الاسم الصريح اذا تقدمه فعل نحو تبارك الله او مؤول بالفعل نحو مختلف الوانه اي صنف مختلف الوانه او مؤول بالاسم نحو اولم يكفهم اننا انزلنا اي انزلنا وقيد التمام يخرج كان والتقديم يخرج المبتدأ والفارغ يخرج نحو يقوم ان الزيدان

CHAPTER SEVEN

7.0 Chapter on the agent.¹ The author gives the agent priority over the subject of the equational sentence,² an arrangement based on the question of whether the subject or the agent is the original independent form. The case for the former is that the subject is the first element of an utterance and remains the subject even in inversion, while the agent ceases to be an agent when inverted.³ Furthermore, the subject operates on other elements, while the agent is without exception operated upon by something else.⁴ The case for the latter is that the operator of the agent is formal and therefore stronger⁵ than the abstract operator of the subject.

7.01 Lexically the agent¹ is the person who brings the action into existence, but its technical meaning is 'the plain noun (or paraphrase)² of which is predicated a syntactically complete verb (or paraphrase); this verb must precede the agent, be devoid of personal endings, and occur in its normal status and form'.³ (24a)

7.02 An example of the plain noun preceded by a verb is *tabāraka llāhu* 'God be blessed';¹ by a verbal paraphrase, *muḡtalifun 'alwānuhu* 'its colours varying';² (i.e. *ṣinfun muḡtalifun 'alwānuhu* 'a type varying in colours'); an example of a nominal paraphrase is *'a-wa-lam yakfihim 'annā 'anzalnā* 'and has it not sufficed them that we sent down...?'³ (i.e. *'inzālunā* 'our sending down').

7.03 The feature of syntactic completeness excludes such verbs as *kāna* 'to be';¹ 'preceding the agent' excludes the subject of the equational sentence;² 'devoid of personal endings' excludes expressions of the type

واصلي المحل يخرج نحو قائم زيد فانه اصلي التأخير فانه خبر وزيد مبتدأ واصلي الصيغة يخرج النائب عن الفاعل ثم ان المصنف عرفه ببعض خواصه تقريبا على المبتدئ فقال الفاعل هو الاسم المرفوع بفعله المذكور قبله فعلة كقام زيد فقام فعل ماض وزيد مرفوع فاعل به وعلامة رفعه الضمة وانما كان زيد فاعلا لانه يصدق عليه انه اسم مرفوع مذكور قبله فعلة الذي رفعه ففهم من قوله الاسم ان الفاعل لا يكون الا اسما فلا يكون فعلا ولا حرفا وفهم من قوله المرفوع ان الفاعل لا يكون الا مرفوعا لا مجرورا ولا منصوبا وهذا هو الاصل وقد يجز لفظا لاضافة المصدر نحو لولا دفع الله الناس او بمن او بالباء الزائدتين والاول نحو قوله تعالى ان تقولوا ما جاءنا من بشير اي ما جاءنا بشير والثاني نحو قوله تعالى كفى بالله شهيدا اي كفى الله وقد ينصب شذوذا اذا فهم المعنى سمع من كلامهم خرق الثوب المسمار وكسر الزجاج الحجر يرفع اولهما وينصب ثانيهما واستأنس بعضهم لذلك لقراءة عبدالله فتلقى ادم من ربه كلمات بنصب ادم ورفع كلمات وفهم من

yaqūmāni z-zaydāni 'they are both standing, the two Zayds';³ 'normal status' excludes the type *qā'imun zaydun* 'standing is Zayd', which is an inversion of the regular order⁴ (for *qā'imun* 'standing' is a predicate and *zaydun* 'Zayd' is a subject); 'normal form' excludes the substitute agent.⁵

7.1 The author now explains the agent in terms of some of its special characteristics to make it easier for the beginner. The agent is the independent noun (made so by its verb) which is preceded by its verb,¹ e.g. *qāma zaydun* 'Zayd stood', where *qāma* 'stood' is a past tense verb and *zaydun* 'Zayd' is its agent made independent by it, with u as its independence marker: *zaydun* must be an agent because it is true of it that it is an independent noun preceded by the verb which makes it independent. We understand from the word 'noun' that the agent can only be a noun, not a verb or particle, and from the word 'independent' that the agent can only be independent, not oblique or dependent.

7.11 This is the norm, but the agent can be made formally oblique by having a verbal noun annexed to it, as in *lawlā daf'ū llāhi n-nāsa* 'if it were not for God's holding back the people',¹ or by redundant *min* 'from' or *bi* 'by', as in the Qur'anic '*an taqūlū mā jā'anā min bašīrin* 'that you should say, "No bringer of good tidings has come to us"',² i.e. *mā jā'ana bašīrun* 'no bringer of good tidings came to us', and also the Qur'anic *kafā bi-llāhi šahīdan* 'God is sufficient as a witness',³ i.e. *kafā llāhu* 'God suffices'. Rarely, if the meaning is clear, the agent may be dependent: some Arabs⁴ have been heard to say *karaqa t-tawbu l-mismāra* 'the garment tore the nail', *kasara z-zujāju l-ḥajara* 'the glass broke the stone',⁵ with independent and dependent forms respectively in both. Some are prepared to accept this in the Reading of ⁶Abdullāh of the Qur'anic *fa-talaqqā 'ādamu min rabbihi*

قوله المذكور قبله فعله ان الفاعل لا يتقدم على فعله ومتى تقدم الاسم الظاهر على الفعل كان الاسم الظاهر مبتدأ وفاعل الفعل ضمير عائد على المبتدأ نحو زيد (24b) قام والزيدان قاما والزيدون قاموا فالفاعل في هذه الامثلة ضمير عائد على المبتدأ ولما فرغ من تعريف الفاعل شرع في تقسيمه فقال وهو اي الفاعل على قسمين قسم ظاهر وقسم مضمّر ثم الظاهر اقسام ذكر المصنف منها عشرة امثلة الاول المفرد المذكور فالظاهر نحو قولك قام زيد ويقوم زيد فاتي بالفاعل مفردا وهو فاعل مرفوع وعلامة رفعه الضمة ونوع الفعل الذي رفعه الى ماض وهو قام والى مضارع وهو يقوم والثاني المثنى المذكور نحو قولك قام الزيدان ويقوم الزيدان فاتي بالفاعل مثنى مرفوعا بالالف ونوع الفعل الذي رفعه الى ماض وهو قام والى مضارع وهو يقوم والثالث جمع المذكور السالم نحو قولك قام الزيدون ويقوم الزيدون فاتي بالفاعل جمعا مرفوعا بالواو وهو الزيدون ونوع الفعل الذي رفعه الى ماض وهو قام

kalimātin 'and Adam encountered words from his Lord',⁷ which he reads with the dependent form '*ādama* 'Adam' and the independent form *kalimātun* 'words'.

7.12 We understand from the author's words 'preceded by its verb' that the agent does not precede its verb.¹ Whenever an overt noun does precede its verb, that overt noun is a subject and the agent of the verb is a pronoun referring to the subject, as in *zaydun* (24b) *qāma* 'Zayd, he stood', *az-zaydāni qāmā* 'the two Zayds, they both stood', and *az-zaydūna qāmū* 'the Zayds, they stood': the agent in all these examples is a pronoun referring to the subject.

7.2 Having finished with the definition of the agent, the author now turns to its subdivisions: and it (i.e. the agent) is of two kinds, one overt¹ and one pronominalized. The overt is further divided into various kinds, of which the author gives ten² examples:

7.21 (1) The overt masculine singular is exemplified by *qāma zaydun* 'Zayd stood' and *yaqūmu zaydun* 'Zayd stands', where he gives the agent as singular, it being an agent of independent form with u as its marker of independence. Two kinds of verb are given which make the agent independent, viz. the past tense (namely *qāma* 'stood') and the imperfect tense (namely *yaqūmu* 'stands').¹

7.22 (2) The masculine dual, as in *qāma z-zaydāni* 'the two Zayds stood' and *yaqūmu z-zaydāni* 'the two Zayds stand', where he gives the agent as dual and independent in ā, viz. *az-zaydāni* 'the two Zayds', and the verb which makes it independent is given in two kinds, viz. the past tense (namely *qāma* 'stood') and the imperfect tense (namely *yaqūmu* 'stands').¹

7.23 (3) The sound masculine plural, as in *qāma z-zaydūna* 'the Zayds stood' and *yaqūmu z-zaydūna* 'the Zayds stand', where he gives the agent as plural and independent in ū, viz. *az-zaydūna* 'the Zayds', and the verb which makes it independent is given in two kinds, viz. the past tense¹ (namely *qāma* 'stood') and the imperfect tense (namely *yaqūmu*

والى مضارع وهو يقوم والرابع المفرد المضاف لغير ياء المتكلم من الاسماء الخمسة نحو قولك قام اخوك ويقوم اخوك فأتى بالفعل من الاسماء الخمسة مرفوعا بالواو ونوع الفعل الرفع له الى ماض وهو قام والى مضارع وهو يقوم والخامس جمع المذكر المكسر نحو قولك قام الرجال ويقوم الرجال والسادس المفرد المؤنث نحو قولك قامت هند وتقوم هند والسابع مثنى المؤنث نحو قولك قامت الهندان وتقوم الهندان والثامن جمع المؤنث السالم نحو قولك قامت الهندات وتقوم الهندات والتاسع جمع المؤنث المكسر نحو قولك قامت الهندود وتقوم الهندود والعاشر المضاف لياء المتكلم نحو قولك (25a) قام غلامي ويقوم غلامي فاعل مرفوع وعلامة رفعه ضمة مقدرة على ما قبل الياء منع من ظهورها اشتغال المحل بحركة المناسبة للياء وهي الكسرة

'stands').

7.24 (4) The 'five nouns'¹ when singular and annexed to anything but the first person singular *ī* 'my', as in *qāma 'akūka* 'your brother stood' and *yaqūmu 'akūka* 'your brother stands', where he gives the agent from the 'five nouns' in the independent form with *u*, and the verb which makes it independent is given in two kinds, the past tense (namely *qāma* 'stood') and the imperfect tense (namely *yaqūmu* 'stands').

7.25 (5) The masculine broken plural, as in *qāma r-rijālu* 'the men stood' and *yaqūmu r-rijālu* 'the men stand'.¹

7.26 (6) The feminine singular, as in *qāmat hindun* 'Hind stood' and *taqūmu hindun* 'Hind stands'.¹

7.27 (7) The feminine dual, as in *qāmat il-hindāni*¹ 'the two Hinds stood' and *taqūmu l-hindāni* 'the two Hinds stand'.

7.28 (8) The sound feminine plural, as in *qāmat il-hindātu* 'the Hinds stood' and *taqūmu l-hindātu* 'the Hinds stand'.¹

7.29 (9) The broken feminine plural, as in *qāmat il-hunūdu* 'the Hinds stood' and *taqūmu l-hunūdu* 'the Hinds stand'.¹

7.30 (10) That which is annexed to the first person singular *ī* 'my',¹ as in (25a) *qāma ḡulāmī* 'my boy stood' and *yaqūmu ḡulāmī* 'my boy stands', where *ḡulāmī* 'my boy' is an independent agent: its independence marker is an implicit *u* on the consonant immediately preceding the *ī* 'my', but the *u* is prevented from appearing by the fact that its place is already occupied² by the vowel of correspondence to *ī*, namely *i*.

وما أشبه ذلك فالفاعل في هذه الأمثلة كلها اسم ظاهر ولما فرغ من قسم الفاعل الظاهر شرع في قسم الفاعل المضمر فقال والمضمر وهو ما كني به عن الظاهر اختصاراً قسماً متصلاً ومنفصلاً فكل منهما إما لمتكلم وحده أو معه غيره أو لمخاطب أو لمخاطبة أو لمتنبيهما أو لجمع الذكور المخاطبين أو لجمع الإناث المخاطبات أو للمفرد الغائب أو المفردة الغائبة أو لمتنبي الغائب مطلقاً أو لجمع الذكور الغائبين أو لجمع الإناث الغائبات والحاصل من كل من قسمي الاتصال والانفصال اثنا عشر قسمًا ومجموعها أربعة وعشرون حاصلة من ضرب اثنين في اثني عشر والمتصل هو الذي لا يبتدأ به ولا يلي إلا في الاختيار ويرفعه المضارع والماضي والأمر الأول من الاثنين عشر ضمير المتكلم وحده نحو قولك ضربت فـضرب بفتح الضاد فعل ماضٍ والتاء فاعل في محل رفع بالفعل الذي قبله والثاني ضمير المتكلم ومعه غيره أو المعظم نفسه

7.31 Finally: and the like. In all these examples the agent is an overt noun. Having finished with the section on the overt noun the author now turns to the pronominalized agent.¹

7.4 The pronominalized, i.e. that which is used for brevity's sake to allude to the overt noun, is of two kinds, bound and free.¹ Both kinds denote the following: the speaker alone, the speaker with someone else, the male person addressed, the female person addressed, two persons (male or female) addressed, plural males addressed, plural females addressed, the absent male, the absent female, two absent persons absolutely, plural absent males, and plural absent females.² Each of the two kinds, bound and free, totals twelve pronouns, making twenty-four in all (by multiplying twelve by two).³

7.5 The bound pronoun is the one which cannot occur as the subject of an equational sentence,¹ not may it be suffixed in unconstrained usage² to 'illā 'except', It is made independent by the imperfect tense, the past tense and the imperative verb.³

7.51 (1) The first of the twelve, the first person singular,¹ is exemplified by ḡarabtu 'I struck', where ḡaraba 'struck' (spelt with a after the ḡ) is a past tense verb and tu 'I' is an agent with independent status through the preceding verb.

7.52 (2) The first person plural, or the plural of self-magnification,¹

نحو قولك ضربنا بسكون الباء ففتح المضاد فعل ماض ونا فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب لانه ضمير وكذا حيث سكن ما قبل النسبون وكان غير الالف فانه فاعله وان انفتح ما قبلها فهي مفعوله نحو ضربنا زيد والثالث ضمير المخاطب وهو التاء المفتوحة نحو قولك ضربت ففتح المضاد فعل ماض والتاء فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب (25b) والرابع ضمير المؤنثة المخاطبة وهو التاء المكسورة نحو قولك ضربت ففتح المضاد فعل ماض والتاء فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والخامس التاء المضمومة لمثنى المخاطب والمخاطبة نحو قولك ضربتما ففتح المضاد فعل ماض والتاء فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والالف والميم علامة التثنية والسادس التاء المضمومة لجمع الذكور المخاطبين نحو قولك ضربتم ففتح المضاد فعل ماض والتاء فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والميم علامة لجمع الذكور والسابع التاء المضمومة لجمع المؤنثات المخاطبات نحو قولك ضربتن ففتح المضاد فعل ماض والتاء فاعل

is illustrated by *ḍarabnā* 'we struck' (with unvowelled *b*), where *ḍaraba* 'struck' (spelt with *a* after the *ḍ*) is a past tense verb, and *nā* 'we' is an agent with independent status through the preceding verb and it does not exhibit inflection because it is a pronoun. This is so if it is preceded by an unvowelled consonant (excluding *ā*), in which case it is the agent of the verb: but if the preceding consonant is vowelled with *a*, then *nā* is the direct object of the verb, e.g. *ḍarabanā zaydun* 'Zayd struck us'.²

7.53 (3) The pronoun of the second person masculine singular, viz. *ta*,¹ is illustrated by *ḍarabta* 'you (masc. sing.) struck', where *ḍaraba* 'struck' (spelt with *a* after the *ḍ*) is a past tense verb, and *ta* 'you' (masc. sing.) is an agent with independent status through the preceding verb and it does not exhibit inflection. (25b)

7.54 (4) The pronoun of the second person feminine singular, viz. *ti*,¹ is illustrated by *ḍarabtī* 'you (fem. sing.) struck', where *ḍaraba* 'struck' (spelt with *a* after the *ḍ*) is a past tense verb, and *ti* 'you' (fem. sing.) is an agent with independent status through the preceding verb and it does not exhibit inflection.

7.55 (5) The second person masculine and feminine dual, *tumā*,¹ is illustrated by *ḍarabtumā* 'you two (masc. & fem.) struck', where *ḍaraba* 'struck' (spelt with *a* after the *ḍ*) is a past tense verb, and *tu* '*you' is an agent with independent status through the preceding verb and it does not exhibit inflection; *mā* is the marker of the dual.²

7.56 (6) The second person masculine plural, viz. *tum*,¹ is illustrated by *ḍarabtum* 'you (masc. plur.) struck', where *ḍaraba* 'struck' (spelt with *a* after the *ḍ*) is a past tense verb, and *tu* '*you'² is an agent with independent status through the preceding verb and it does not exhibit inflection; *m* is the marker of the masculine plural.

7.57 (7) The second person feminine plural, viz. *tunna*,¹ is illustrated by *ḍarabtunna* 'you (fem. plur.) struck', where *ḍaraba* 'struck' (spelt

في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والنون علامة لجمع النسوة والباء من ضرب في الامثلة كلها ساكنة لاتصالها بالضمير المرفوع المتحرك كما مرت الاشارة اليه والثامن الضمير المستتر للواحد الغائب نحو قولك زيد ضرب فضرب بفتح الضاد فعل ماض والضمير المستتر فيه المقدر بهو فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والتاسع الضمير المستتر للواحدة الغائبة نحو قولك هند ضربت فضرب بفتح الضاد فعل ماض والتاء علامة للتأنيث والضمير المستتر فيه المقدر بهي فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والعاشر الضمير البارز لمتنى الغائب والغائبة نحو قولك الزيدان ضربا والهندان ضربتا فضرب بفتح الضاد فعل ماض والالف فيه فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والتاء في ضربتا (26a) علامة للتأنيث واصلها السكون لكن حركت لالتقاء الساكنين وفتحت لمناسبة الالف وهذا المثال ساقط من اصل المصنف والحادي عشر الضمير البارز لجمع الذكور الغائبين وهو الواو نحو قولك الزيدون ضربوا فضرب بفتح الضاد

with a after the *ḍ*) is a past tense verb, *tu* '*you' is an agent with independent status through the preceding verb and it does not exhibit inflection, and *nna*² is the marker of the feminine plural. In all the above examples the *b* of *ḍaraba* 'struck' is unvowelled because an independent vowelised pronoun has been suffixed,³ as shown.

7.58 (8) The concealed pronoun¹ for the third person masculine singular is illustrated by *zaydun ḍaraba* 'Zayd, he struck', where *ḍaraba* 'struck' (spelt with a after the *ḍ*) is a past tense verb, and the pronoun concealed in it with the implicit meaning of *huwa* 'he' is an agent with independent status through the preceding verb and it does not exhibit inflection.

7.59 (9) The concealed pronoun for the third person feminine singular is illustrated by *hindun ḍarabat* 'Hind, she struck', where *ḍaraba* 'struck' (spelt with a after the *ḍ*) is a past tense verb, the *t* is a marker of the feminine,¹ and the pronoun concealed in it with the implicit meaning of *hiya* 'she' is an agent with independent status through the preceding verb and it does not exhibit inflection.

7.60 (10) The visible pronoun for the third person masculine and feminine dual is illustrated by *az-zaydāni ḍarabā* 'the two Zayds, they both struck', and *al-hindāni ḍarabatā* 'the two Hinds, they both struck', where *ḍaraba* 'struck' (spelt with a after the *ḍ*) is a past tense verb, and *ā* '*they two'¹ is an agent with independent status through the preceding verb and does not exhibit inflection. The *t* in *ḍarabatā* 'they two (fem.) struck' (26a) is a feminine marker and should normally be unvowelled; however, it has been given a vowel to avoid the clash of two unvowelled consonants,² that vowel being a because it corresponds to *ā*. This last example is omitted from the author's original text.³

7.61 (11) The visible pronoun for the third person masculine plural, namely *ū*,¹ is illustrated by *az-zaydūna ḍarabū* 'the Zayds, they struck',

فعل ماضٍ والواو فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والالف زائدة والثاني عشر الضمير البارز لجمع النسوة الغائبات وهو النون نحو قولك الهندات ضربن ففعل المضاد فعل ماضٍ والنون فاعل في محل رفع بالفعل الذي قبله لا يظهر فيه اعراب والاسم المتقدم على الفعل والفاعل العائد عليه الضمير في امثلة الفاعل الغائب مبتدأ والفعل والفاعل جملة فعلية محلها رفع خبر عن ذلك المبتدأ تنبيه هذا كله حكم الفاعل الضمير المتصل واما حكم الفاعل الضمير المنفصل فهو ما يقع بعد الا او ما في معناها نحو قولك ما ضرب الا انا وما ضرب الا نحن وما ضرب الا انت وما ضرب الا انت وما ضرب الا انتما وما ضرب الا انتم وما ضرب الا انتن وما ضرب الا هو وما ضرب الا هي وما ضرب الا هما وما ضرب الا هم وما ضرب الا هن وتقول انما ضرب انا وانما ضرب نحن وكذا الباقي هذا كله في الماضي وتقول في المضارع مع الاتصال اضرب بفتح الهمزة فاضرب فعل مضارع وفاعله ضمير مستتر فيه متصل تقديره انا في محل رفع بالفعل الذي قبله لا يظهر فيه

where *ḍaraba* 'struck' (spelt with a after the *ḍ*) is a past tense verb, and *ū* 'they' (masc.) is an agent with independent status through the preceding verb and does not exhibit inflection. The final ' is superfluous.²

7.62 (12) The visible pronoun for the third person feminine plural, namely *na*,¹ is illustrated by *al-hindātu ḍarabna* 'the Hinds, they struck', where *ḍaraba* 'struck' (spelt with a after the *ḍ*) is a past tense verb, and *na* 'they' (fem.) is an agent with independent status through the preceding verb and does not exhibit inflection.

7.63 The noun preceding the verb, and the agent to which the pronoun refers in all the above examples of the third person agent, are subjects of equational sentences, while the verb and its agent make verbal sentences with independent status as predicates to those subjects.¹

7.7 Note: This is the rule for the agent as a bound pronoun. The rule for the free pronoun (i.e. that which may occur after '*illā* 'except' or a synonym)¹ is exemplified in *mā ḍaraba 'illā 'anā* 'none struck but I', *mā ḍaraba 'illā naḥnu* 'none struck but we', *mā ḍaraba 'illā 'anta* 'none struck but you' (masc. sing.), *mā ḍaraba 'illā 'anti* 'none struck but you' (fem. sing.), *mā ḍaraba 'illā 'antumā* 'none struck but you two', *mā ḍaraba 'illā 'antum* 'none struck but you' (masc. plur.), *mā ḍaraba 'illā 'antunna* 'none struck but you' (fem. plur.), *mā ḍaraba 'illā huwa* 'none struck but he', *mā ḍaraba 'illā hiya* 'none struck but she', *mā ḍaraba 'illā humā* 'none struck but they two', *mā ḍaraba 'illā hum* 'none struck but they' (masc.), *mā ḍaraba 'illā hunna* 'none struck but they' (fem.).² You likewise say '*innamā ḍaraba 'anā* 'it was only I who struck', '*innamā ḍaraba naḥnu* 'it was only we who struck', and so on for all the rest.³

7.8 These are all past tense verbs. In the imperfect tense you say '*aḍribu* 'I strike' (spelt with a after the '), where '*aḍribu* 'I strike' is an imperfect tense verb whose agent is a bound pronoun concealed¹ in

اعراب وكذلك قياس باقيها الى اخر الاثني عشر وفي الانفصال ما يضرب الا انا وانما يضرب انا الى اخرها ومع الامر لا يكون الا متصلا فيكون للواحد المخاطب نحو اضرب ولمثناه نحو اضربا ولجمعه نحو اضربوا وللمؤنثة المخاطبة نحو اضربي ولمثناها نحو اضربا ولجمع النسوة نحو اضربن والضمير (26b) المتصل المستتر في هذه الامثلة كلها فاعل في محل رفع لا يظهر فيه اعراب ولما فرغ من بيان الفاعل شرع في بيان المفعول الذي لم يسم فاعله فقال

it with the implicit meaning of 'anā 'I' and independent status through the preceding verb,² and does not exhibit inflection. The same applies by analogy to the rest of the twelve.

7.81 With the free pronouns you say *mā yaḍribu 'illā 'anā* 'none strikes but I', *'innamā yaḍribu 'anā* 'it is only I who strike' and so on.¹

7.82 With the imperative there must always be a bound pronoun:¹ this is for the second person masculine singular in the example *iḍrib* 'strike, you!', for its dual in *iḍribā* 'strike, you two!', for its plural in *iḍribū* 'strike, you!', for the second person feminine singular in *iḍribī* 'strike, you!', for its dual in *iḍribā* 'strike, you two!', and for the feminine plural in *iḍribna* 'strike, you!'. In all these examples the (26b) bound, concealed pronoun is an agent with independent status and does not exhibit inflection.

7.9 Having finished with explaining the agent,¹ the author now turns to the object of the unnamed agent.

باب المفعول الذي لم يسم فاعله اي لم يذكر فاعله الذي صدر منه الفعل واحسن من هذه الترجمة ما ترجم به ابن مالك في الفيته بقوله النائب عن الفاعل لشموله للمفعول وغيره ولصدق الاولى على المنصوب في قولك اعطي زيد درهما وليس مرادا وانما ذكر هذا الباب عقب باب الفاعل لان حكم المفعول الذي لم يسم فاعله حكم الفاعل في وجوه كثيرة كما ستعرفه ويرسمه المصنف ببعض خواصه تقريبا على المبتدئ فقال وهو الاسم المرفوع الذي لم يذكر معه فاعله لقيامه مقامه في رفعه وعمديته ووجوب تأخره عن الفعل وتأنيث الفعل لتأنيثه تنبيه فهم من قولهم الاسم انه لا يكون فعلا ولا حرفا ومن قوله المرفوع انه حكمه الرفع كما مر ومن قوله لم يذكر معه فاعله ان فاعله لا يكون الا محذوفا ان لو ذكر الفاعل لكان

CHAPTER EIGHT

8.0 Chapter on the object of an unnamed agent.¹ That is, where no mention is made of the agent from whom the action proceeds. A better title is the one used in the *Alfiyya* by Ibn Mālik,² who calls it the 'substitute agent',³ because this latter embraces objects other than the direct object,⁴ and because the former can apply to the dependent word *dirhaman* 'a dirham' in '*uṭṭiya zaydun dirhaman* 'Zayd was given a dirham',⁵ which is not what is intended. The author treats this topic immediately after the chapter on the agent because the rules for the object of an unnamed agent are in many respects the same as those for the agent, as you are about to learn. He describes it now in terms of some of its special characteristics to make it easier for the beginner:

8.1 This is the independent noun with which there is no mention of an agent. The reason is that it takes the place of the agent¹ in being independent, in being the subject of a predicate,² in having to follow its verb, and in requiring a feminine verb when it is feminine itself.

8.11 Note: By 'noun' it is understood that it can be neither a verb nor a particle; by 'independent' that the rule is for it to be independent, as already stated; by 'with which there is no mention of an agent' that the agent can only be elided¹ (since, if the agent were to be mentioned, it would itself be independent and the direct object dependent).

مرفوعا والمفعول منصوب فإن كان الفعل ماضيا وارتد ان تنقل المفعول به من باب المفعول الى هذا الباب عملت فيه ثلاثة اعمال الاول ان تحذف الفاعل الثاني ان تقيم المفعول مقامه الثالث انك اذا اقامت المفعول مقام الفاعل التبس بالفاعل صورة فاحتيج الى تمييز احدهما عن الآخر فابقي الفعل مع الفاعل على اصله وغير مع نائيه فقبل في الماضي ضرب زيد بضم اوله وكسر ما قبل اخره تحقيقا كالمثال المذكور او تقديرا كقبل وبيع والاصل قال وبيع فلما بنيت للمفعول قلت قول وبيع استثقلت الكسرة على الواو والياء فنقلت الى الفاء فسكنتها فقلبت الواو ياء لسكونها (27a) بعد كسرة وسلمت الياء لسكونها بعد حركة تجانسها ونظير ذلك قوله تعالى وقيل يا ارض ابلعي ماءك ويا سماء اقلعي وغيض الماء واعرابه ضرب فعل ماض اسند الى المفعول الذي لم يسم فاعله وزيد هو المفعول الذي لم يسم فاعله وهو مرفوع بضرب لقيامه مقام الفاعل وعلامة رفعه الضمة والاصل ضرب عمرو زيدا فحذف عمرو الذي هو فاعل ضرب لغرض من الاغراض فيبقى الفعل محتاجا الى ما يسند اليه فاقيم المفعول مقام الفاعل في الاسناد اليه فصار مرفوعا بعد ان كان منصوبا وان كان مضارعا ضم اوله وفتح ما قبل اخره واسند للمفعول الذي لم يسم

8.2 If the verb is past tense and you wish to transfer its object from the category of direct object to that of object of an unnamed agent,¹ you perform on it three operations:² (1) you elide the agent, (2) you move the direct object into its place, (3) once the object is in the agent's place it becomes formally ambiguous with the agent, and it is necessary to distinguish one from the other, so the verb with the agent is left in its original form, while the verb with the substitute agent is changed.³ Hence in the past tense you say *ḡuriba zaydun* 'Zayd was struck',⁴ and it has u on the first letter and i before the last letter. This occurs either in fact, as in the example given, or implicitly, as in *ḡila* 'it was said', *bī^ca* 'it was sold': the original forms are *ḡāla* 'he said', *bā^ca* 'he sold', and when you construct them to have their object as agent you should say **ḡuwila*, **buyi^ca*, but *i* is awkward to pronounce after *w* and *y*, so the *i* moves back to the first letter of the verb, leaving the *w* and *y* vowelless; the *w* then changes to *y* because it is unvoiced (27a) after *i*, while the *y* remains unaffected because it is unvoiced but preceded by a homogeneous vowel.⁵ A comparable example is the Qur'anic *wa-ḡila yā 'arḡu bla^ci mā'aki wa-yā samā'u 'aqli^ci wa-ḡiḡa l-mā'u* 'and it was said, "O earth, swallow down thy water" and "O heaven, hold", and the water was diminished'.⁶

8.21 The parsing¹ of *ḡuriba zaydun* 'Zayd was struck' is: *ḡuriba* 'was struck' is a past tense verb predicated of the object of an unnamed agent, *zaydun* 'Zayd' is the object of an unnamed agent and is made independent by *ḡuriba* because it takes the place of the agent, and its independence marker is *u*. The original form is *ḡaraba^c amrun zaydan* 'Amr struck Zayd', then *Amr*, the agent of *ḡaraba* 'struck' was elided for some reason leaving the verb in need of something of which to be the predicate, so the formerly dependent object has been put in the place of the agent and has become independent.²

8.3 If the verb is imperfect tense it has *u* after the first letter and *a* before the last letter.¹ It then becomes a predicate of the object of

فاعله بعد ان كان مسندا الى الفاعل في نحو يضرب زيد بضم اوله ويفتح ما قبل اخره واسند الى المفعول الذي لم يسم فاعله بعد ان كان مسندا الى الفاعل واصله في باب الفاعل يضرب عمرو زيدا بفتح اوله وكسر ما قبل اخره فعمرو فاعل مرفوع بيضرب وزيدا مفعول منصوب بيضرب فاذا اردت نقله الى هذا الباب حذفت الفاعل الذي هو عمرو واقمت المفعول الذي هو زيد مقام عمرو فارتفع لقيامه مقامه وغيّرت الفعل من يضرب بفتح اوله وكسر ما قبل اخره الى يضرب بضم اوله وفتح ما قبل اخره واسندته للمفعول الذي هو زيد وزيد هو المفعول الذي لم يسم فاعله فصار التركيب يضرب زيد واعرابه يضرب فعل مضارع مسند الى المفعول الذي لم يسم فاعله الذي هو زيد وزيد مرفوع لنسبته عن الفاعل وعلامة رفعه الضمة وقس على هذا المثال ما اشبهه تنبيه سكت المصنف عن فعل الامر لانه لا يبنى للمفعول وهو اي المفعول الذي لم يسم فاعله على قسمين ظاهر ومضمّر كما في الفاعل فالظاهر المسند اليه الماضي (27b) نحو قولك ضرب زيد بضم الضاد وكسر الراء وقد تقدم اعرابه والمسند اليه المضارع نحو قولك

an unnamed agent, having formerly been a predicate of the agent, as in *yuḍrabu zaydun* 'Zayd is struck' (with *u* after the first letter and *a* before the last), which is now a predicate of the object of an unnamed agent after being a predicate of the agent. The original form is *yaḍribu ʿamrun zaydan* 'ʿAmr strikes Zayd' (the verb spelt with *a* after the first letter and *i* before the last), where *ʿamrun* 'ʿAmr' is an agent made independent by *yaḍribu* 'strikes' and *zaydan* 'Zayd' is a direct object made dependent by *yaḍribu*. To transfer it into the category of passive you elide the agent (namely *ʿamrun*) and put the direct object (namely *zaydan*) in its place, which therefore becomes independent. Then you change the verb from *yaḍribu* 'strikes' (spelt with *a* after the first letter and *i* before the last) to *yuḍrabu* 'is struck' (with *u* after the first letter and *a* before the last) and make it a predicate of its former object, namely Zayd. Zayd then becomes the object of an unnamed agent and the construction is now *yuḍrabu zaydun* 'Zayd is struck', parsed as follows: *yuḍrabu* 'is struck' is an imperfect tense verb predicated of the object of an unnamed agent, i.e. *zaydun* 'Zayd', and *zaydun* is independent because it substitutes for the agent, with *u* as its independence marker. Use this as the analogy for all like cases.²

8.31 Note: The author says nothing about the imperative verb because it is not constructed to have its object as agent.¹

8.4 It (i.e. the object of an unnamed agent) is of two kinds, overt and pronominalized. This is the same as the agent.¹

8.5 The overt with a past tense verb predicated¹ of it (27b) is exemplified by *ḍuriba zaydun* 'Zayd was struck', (with *u* after the *ḍ* and *i* after the *r*, parsed as above), and with an imperfect tense verb as its

يضرب زيد بضم اوله وفتح ما قبل اخره وقد تقدم اعرابه ايضا ولا فرق في الفعل بين ان يكون مجردا كما مر او مزيذا نحو قولك اكرم عمرو بضم الهمزة وكسر الراء ويكرم عمرو بضم الياء وفتح الراء واعرابهما على وزن ما مر قبلهما وقس من اقسام الظاهر المتقدمة في باب الفاعل ولما فرغ من القسم الظاهر شرع في القسم الثاني وهو المفعول الذي لم يسم فاعله المضمَر وهو قسمان متصل ومنفصل وهما اثنا عشر ضميرا الاول التاء المضمومة للمتكلم وحده نحو قولك ضربت بضم الضاد وكسر الراء وضم التاء واصله ضربني زيد فبفتح الضاد فعل ماض والنون للوقاية والياء مفعول به في محل نصب بضرب وزيد فاعل مرفوع بضرب وعلامة رفعه الضمة ثم بنيته للمفعول فصار ضربت واعرابه ضرب بفتح الضاد فعل ماض مبني للمفعول والتاء المضمومة هي المفعول الذي لم يسم فاعله في محل رفع بضرب

predicate it is exemplified by yudrabu zaydun 'Zayd is struck', (with u after the first letter and a before the last, parsed as above).

8.51 There is no difference between the unaugmented verb (as illustrated above) and the augmented verb,¹ e.g. 'ukrima camrun 'Amr was honoured', (with u after the ' and i after the r), and yukramu camrun 'Amr is honoured'. (With u after the y and a after the r, parsed as above). As an analogy for the remaining forms use the overt kinds already dealt with under the heading of the agent. Having finished with the overt kind, the author now turns to the other kind:

8.6 The pronominalized object of an unnamed agent is of two kinds, bound and free, each consisting of twelve pronouns.

8.61 (1) The tu 'I' of the first person singular is exemplified by quribtu 'I was struck', (with u after the q, i after the r and u after the t). The original form is qarabani zaydun 'Zayd struck me', where qaraba 'struck' (with a after the q) is a past tense verb, the n is the 'preserving n', the i 'me' is a direct object with dependent status through qaraba 'struck' and zaydun 'Zayd' is an agent made independent by qaraba with u as its independence marker. You have then constructed this to have its object as agent, so that it becomes quribtu 'I was struck', parsed as follows: quriba 'was struck' (with u after the q) is a past tense verb constructed to have its object as agent, and tu 'I' is the object of an unnamed agent with independent status through quriba 'was struck' because it substitutes for the agent.¹

لنسيابته عن الفاعل والثاني النون للمتكلم ومعه غيره او المعظم لنفسه نحو قولك ضربنا بضم الضاد وكسر الراء وفتح النون والاصل ضربنا زيد بفتح الضاد فحذف فعل ماض والنون مفعول به في محل نصب بضرب وزيد فاعل مرفوع به وعلامة رفعه الضمة ثم بنيته للمفعول فصار ضربنا واعرابه ضرب فعل ماض مسند للمفعول الذي لم يسم فاعله والنون هي المفعول الذي لم يسم فاعله في محل رفع بضرب لنسيابته عن الفاعل والثالث والرابع التاء المكسورة للمخاطبة او المفتوحة للمخاطب نحو قولك ضربت (28a) بضم الضاد وكسر الراء اصلها ضربك زيد فحذف بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب وزيد فاعل مرفوع به وعلامة رفعه الضمة ثم بنيته للمفعول فصار ضربت واعرابه ضرب فعل ماض مبني للمفعول الذي لم يسم فاعله والتاء هي المفعول الذي لم يسم فاعله في محل رفع بضرب لنسيابته

8.62 (2) The *nā* 'we' of the first person plural or the plural of self-magnification is illustrated by *ḡuribnā* 'we were struck', (with *u* after the *ḡ*, *i* after the *r* and *ā* after the *n*). The original form is *ḡarabanā zaydun* 'Zayd struck us', where *ḡaraba* 'struck' (with *a* after the *ḡ*) is a past tense verb, *nā* 'us' is a direct object with dependent status through *ḡaraba* 'struck' and *zaydun* 'Zayd' is an agent made independent by it with *u* as its independence marker. You have then constructed it to have its object as agent, so that it becomes *ḡuribnā* 'we were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb predicated of the object of an unnamed agent and *nā* 'we' is the object of an unnamed agent with independent status through *ḡuriba* 'was struck' because it substitutes for the agent.¹

8.63¹(3) The *tī* 'you' of the second person feminine singular and (4) the *ta* 'you' of the second person masculine singular² are illustrated by *ḡuribta* 'you (masc. sing.) were struck', (28a) (with *u* after the *ḡ* and *i* after the *r*). The original form is *ḡarabaka zaydun* 'Zayd struck you' (masc. sing.), where *ḡaraba* 'struck' (with *a* after the *ḡ*) is a past tense verb, *ka* 'you' (masc. sing.) is a direct object with dependent status through *ḡaraba* 'struck' and *zaydun* 'Zayd' is an agent made independent by it with *u* as its independence marker. You have then constructed it to have its object as agent so that it becomes *ḡuribta* 'you (masc. sing.) were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb constructed to have its object as agent and *ta* 'you' (masc. sing.) is the object of an unnamed agent with independent status through *ḡuriba* 'was struck' because it substitutes for the agent.

عن الفاعل والخامس التاء المضمومة لمثنى المخاطب مذكرا كان او مؤنثا نحو قولك ضربتما بضم الضاد وكسر الراء امله ضربكما زيد ففرض بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب وزيد فاعل مرفوع به وعلامة رفعه الضمة ثم بنيته للمفعول فصار ضربتما واعرابه ضرب فعل ماض مسند للمفعول الذي لم يسم فاعله والتاء هي المفعول الذي لم يسم فاعله في محل رفع بضرب لنيابته عن الفاعل والميم والالف علامة التثنية والسادس التاء المضمومة لجمع الذكور المخاطبين نحو قولك ضربتم بضم الضاد وكسر الراء وضم التاء المتصلة بالميم امله ضربكم زيد ففرض بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب وزيد فاعل مرفوع بضرب ثم بنيته للمفعول فصار ضربتم واعرابه ضرب فعل ماض مسند للمفعول الذي لم يسم فاعله والتاء هي المفعول الذي لم يسم فاعله في محل رفع بضرب لنيابته عن الفاعل والميم علامة لجمع المذكور المخاطبين والسابع التاء المضمومة لجمع

8.64 (5) The *tu(mā)* 'you' of the second person dual, whether masculine or feminine, is illustrated by *ḡuribtumā* 'you two were struck', (with *u* after the *ḡ* and *i* after the *r*). The original form is *ḡarabakumā zaydun* 'Zayd struck you both', where *ḡaraba* 'struck' (with *a* after the *ḡ*) is a past tense verb, *kumā* 'you two' is a direct object with dependent status through *ḡaraba* 'struck' and *zaydun* 'Zayd' is an agent made independent by it with *u* as its independence marker. You have then constructed it to have its object as agent so that it becomes *ḡuribtumā* 'you two were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb predicated of the object of an unnamed agent, *tu* '*you' is the object of an unnamed agent with independent status through *ḡuriba* 'was struck' because it substitutes for the agent, and *mā* is the marker of the dual.¹

8.65¹(6) The *tu(m)* 'you' of the second person masculine plural is illustrated by *ḡuribtum* 'you (masc. plur.) were struck', (with *u* after the *ḡ*, *i* after the *r*, and *u* after the *t* suffixed with *m*). The original form is *ḡarabakum zaydun* 'Zayd struck you' (masc. plur.), where *ḡaraba* 'struck' (with *a* after the *ḡ*) is a past tense verb, *kum* 'you' (masc. plur.) is a direct object with dependent status through *ḡaraba* 'struck' and *zaydun* 'Zayd' is an agent made independent by *ḡaraba* 'struck'. You have then constructed it to have its object as agent so that it becomes *ḡuribtum* 'you (masc. plur.) were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb predicated of the object of an unnamed agent, *tu* '*you'² is the object of an unnamed agent with independent status through *ḡuriba* 'was struck' because it substitutes for the agent, and *m* is the marker of the second person masculine plural.

المخاطبات المؤنثات نحو قولك ضربتن بضم الضاد وكسر الراء واصله ضربكن زيد فضرب بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب وزيد فاعل مرفوع بضرب ثم بنيت للمفعول فصار ضربتن واعرابه ضرب فعل ماض مسند للمفعول (28b) الذي لم يسم فاعله والتاء هي المفعول الذي لم يسم فاعله في محل رفع بضرب لنيابته عن الفاعل والنون المشددة علامة لجمع النسوة تنبيه الحاصل ان الفعل في الجميع مضموم الاول مكسور ما قبل الآخر وان التاء في الجميع مفعول ما لم يسم فاعله الا انها لما وضعت مشتركة بين المفرد المتكلم والمخاطب والمخاطبة والمثنى والمجموع احتيج الى تمييز كل واحد عن الآخر فضموها في المتكلم وفتحوها في المخاطب المذكور وكسروها في المخاطبة المؤنثة وزادوا الميم والالف في خطاب المثنى والميم وحدها في خطاب الجمع في التذكير والنون المشددة في خطاب الجمع في التانيث ومناسبة كل بما اختص به لا تليق بهذا المختصر هذا كله في الحاضر

8.66 (7) The *tu(nna)* 'you' of the second person feminine plural is illustrated by *ḡuribtunna* 'you (fem. plur.) were struck', (with *u* after the *ḡ* and *i* after the *r*). The original form is *ḡarabakunna zaydun* 'Zayd struck you' (fem. plur.), where *ḡaraba* 'struck' (with *a* after the *ḡ*) is a past tense verb, *kunna* 'you' (fem. plur.) is a direct object with dependent status through *ḡaraba* 'struck' and *zaydun* 'Zayd' is an agent made independent by *ḡaraba* 'struck'. You have then constructed it to have its object as agent so that it becomes *ḡuribtunna* 'you (fem. plur.) were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb predicated of the object (28b) of an unnamed agent, *tu* '*you' is the object of an unnamed agent with independent status through *ḡuriba* 'was struck', and the double *n* is the mark of the feminine plural.¹

8.67 Note: To sum up, in every instance the verb has *u* after the first letter and *i* before the last, and the *t* in every instance is the object of an unnamed agent.¹ But since this *t* is by convention common to the first person singular, the second person masculine and feminine singular, the dual and the plural, it is necessary to distinguish one from the other: so *u* is added for the first person singular, *a* for the second person masculine singular, *i* for the second person feminine singular, (*u*)*mā* for the dual, (*u*)*m* alone for the second person masculine plural, and (*u*)*nna* for the second person feminine plural. It does not befit this short treatise to deal with their suitability for their own particular purposes.²

وَأَمَّا فِي الْغَائِبِ فَتَقُولُ فِي ضَمِيرِ الْمَفْرَدِ الْغَائِبِ الْمَذْكَرِ ضَرَبَ بِضَمِّ أَوَّلِهِ وَكَسْرِ مَا قَبْلَ آخِرِهِ وَأَعْرَابَهُ ضَرَبَ فَعَلَ مَاضٍ مَبْنِيٍّ لِلْمَفْعُولِ وَفِيهِ ضَمِيرٌ مُسْتَتَرٌ جَوَازًا مَرْفُوعٌ الْمَحَلُّ عَلَى أَنَّهُ مَفْعُولٌ مَا لَمْ يَسْمِ فَاعِلُهُ تَقْدِيرُهُ هُوَ وَتَقُولُ فِي ضَمِيرِ الْمَفْرَدَةِ الْغَائِبَةِ ضَرَبْتَ بِضَمِّ الضَّادِ وَكَسْرِ الرَّاءِ وَكُونا التَّاءِ وَأَعْرَابَهُ ضَرَبَ فَعَلَ مَاضٍ مَبْنِيٍّ لِلْمَفْعُولِ وَالتَّاءُ السَّائِكَةُ فِي آخِرِهِ حَرْفُ تَأْنِيثٍ وَمَفْعُولٌ مَا لَمْ يَسْمِ فَاعِلُهُ ضَمِيرٌ مُسْتَتَرٌ جَوَازًا فِي ضَرَبْتَ تَقْدِيرُهُ هِيَ وَتَقُولُ فِي ضَمِيرِ الْمُثْنَى الْمَذْكَرِ الْغَائِبِ ضَرَبَا بِضَمِّ أَوَّلِهِ وَكَسْرِ مَا قَبْلَ آخِرِهِ وَأَعْرَابَهُ ضَرَبَ فَعَلَ مَاضٍ مَبْنِيٍّ لِمَا لَمْ يَسْمِ فَاعِلُهُ وَالْأَلِفُ الْمُتَّصِلَةُ بِالْفِعْلِ ضَمِيرُ الْمُثْنَى الْمَذْكَرِ الْغَائِبِ فِي مَوْضِعِ رَفْعٍ عَلَى أَنَّهُ مَفْعُولٌ مَا لَمْ يَسْمِ فَاعِلُهُ

8.68 (8) All the above examples concern the first and second persons; the third person masculine singular pronoun is illustrated by *ḍuriba* 'he was struck', (with *u* after the first letter and *i* before the last), parsed as follows: *ḍuriba* 'was struck' is a past tense verb constructed to have its object as agent and containing an optionally concealed pronoun with independent status as the object of an unnamed agent, that pronoun having the implicit meaning of *huwa* 'he'.¹

8.69 (9) The third person feminine singular pronoun is illustrated by *ḍuribat* 'she was struck', (with *u* after the *ḍ*, *i* after the *r*, and no vowel on the *t*), parsed as follows: *ḍuriba* 'was struck' is a past tense verb constructed to have its object as agent, and the final unvowelled *t* is the feminine particle. The object of the unnamed agent here is an optionally concealed pronoun in *ḍuribat* 'she was struck', that pronoun having the implicit meaning of *hiya* 'she'.¹

8.70 (10) The pronoun of the third person masculine dual is illustrated by *ḍuribā* 'they two (masc.) were struck', (with *u* after the first letter and *i* before the last), parsed as follows: *ḍuriba* 'was struck' is a past tense verb constructed for an unnamed agent, and the suffixed *ā* is the pronoun of the third person masculine dual with independent function¹ as the object of an unnamed agent.

تنبيه اخل المصنف بضمير المثنى المؤنث الغائب ومثاله ضربتا واعرابه ضرب فعل ماض مبني للمفعول والتاء (29a) حرف تأنيث والالف ضمير المثنى الغائب في موضع رفع على النيباء عن الفاعل وتقول في ضمير الجماعة المذكورين الغائبين ضربوا بضم اوله وكسر ما قبل اخره واعرابه ضرب فعل ماض مبني للمفعول والواو في موضع رفع على النيباء عن الفاعل والالف حرف زائد وتقول في ضمير الاناث الغائبات ضربن بضم الضاد وكسر ما قبل اخره واعرابه ضرب فعل ماض مبني لما لم يسم فاعله والنون ضمير الاناث الغائبات في محل رفع على انه مفعول ما لم يسم فاعله هذا كله اذا كان المفعول ضميرا متصلا بالفعل اما اذا كان منفصلا عن الفعل فانه يكون ايضا في محل رفع بطريق النيباء عن الفاعل مثاله ما ضرب الا انا وما ضرب الا نحن وما ضرب الا انت وما ضرب الا انت وما ضرب

8.71 Note: The author has overlooked¹(11) the pronoun of the third person feminine dual, e.g. *ḡuribatā* 'they two (fem.) were struck', parsed as follows: *ḡuriba* 'was struck' is a past tense verb constructed to have its object as agent, the *t* is the (29a) feminine particle,² and the *ā* is the pronoun of the third person dual with independent function as the substitute for the agent.

8.72¹(12) The pronoun of the third person masculine plural is illustrated by *ḡuribū* 'they (masc.) were struck', (with *u* after the first letter and *i* before the last), parsed as follows: *ḡuriba* 'was struck' is a past tense verb constructed to have its object as agent, *ū* 'they' (masc.) has independent function as the substitute for the agent, and the final ' is a superfluous letter.²

8.73 (13) The pronoun of the third person feminine plural is illustrated by *ḡuribna* 'they (fem.) were struck', (with *u* after the *ḡ* and *i* before the last letter), parsed as follows: *ḡuriba* 'was struck' is a past tense verb constructed for an unnamed agent, and *na* 'they' (fem.) is the pronoun of the third person feminine plural with independent status through being the object of an unnamed agent.¹

8.8 All this applies to the object when it is a pronoun bound to the verb: if it is separated from the verb it still has independent status by virtue of substituting for the agent, e.g. *mā ḡuriba 'illā 'anā* 'none was struck but I', *mā ḡuriba 'illā 'anta* 'none was struck but you' (masc. sing.), *mā ḡuriba 'illā 'anti* 'none was struck but you' (fem. sing.), *mā ḡuriba 'illā 'antumā* 'none was struck but you two',

الا انتما وما ضرب الا انتم وما ضرب الا انتن وما ضرب الا هو وما ضرب الا هي
وما ضرب الا هما وما ضرب الا هم وما ضرب الا هن وكذا تقول انما ضرب انا الذي
اخرها والفعل في الجميع مضموم الاول مكسور ما قبل الاخر وقس عليه ما امكن في
المضارع فلا تطيل بذكره ولما فرغ من الثاني من المرفوعات شرع في الثالث والرابع
منها وهما المبتدأ والخبر فقال

باب المبتدأ والخبر ثم شرع في تعريف المبتدأ بقوله المبتدأ هو الاسم الصريح او
المؤول به المرفوع لفظا او محلا العاري اي المجرد عن العوامل اللفظية او

mā ḡuriba 'illā 'antum 'none was struck but you' (masc. plur.), *mā ḡuriba 'illā 'antunna* 'none was struck but you' (fem. plur.), *mā ḡuriba 'illā huwa* 'none was struck but he', *mā ḡuriba 'illā hiya* 'none was struck but she', *mā ḡuriba 'illā humā* 'none was struck but they two', *mā ḡuriba 'illā hum* 'none was struck but they' (masc.), *mā ḡuriba 'illā hunna* 'none was struck but they' (fem.). The same goes for *'innamā ḡuriba 'anā* 'it was only I who was struck' etc.¹

8.9 In all these the verb has *u* after the first letter¹ and *i* before the last; do your best with analogy for the imperfect tense, for we are not going to say any more about it.² Having finished with the second of the independent forms, the author now turns to the third and fourth of them, namely the subject and predicate:

CHAPTER NINE

9.0 Chapter on the subject and predicate.¹ He next proceeds to define the subject:

9.01 The subject¹ is the noun (i.e. the 'plain noun' or paraphrase of one), of independent form (either formally or by status), and devoid of (i.e. unaffected by) formal operators. (Alternatively, having the

بمنزلة المجرد مخبر عنه او وصف رافع لمكتف به عن الخبر او بمنزلة الوصف فالاسم الصريح نحو قول من يعتقد السامع عدم ايمانه الله ربنا ومحمد نبينا والمؤول بالصريح هو (29b) المصدر المنسبك من ان والفعل نحو قوله تعالى وان تصوموا خير لكم فان تصوموا مبتدأ وهو بمنزلة الاسم الصريح لانه تاويل صومكم وخير لكم خبره فخرج بالاسم الفعل والحرف وبالمرفوع المنصوب والمجور وبالعاري عن العوامل اللفظية الفاعل واسم كان واخواتها لكون عاملهما لفظيا وهو الفعل فمثال الاسم المجرد عن العوامل اللفظية ما مثلنا به للصريح والمؤول والذي بمنزلة المجرد عن العوامل اللفظية ما دخل عليه حرف زائد او شبهه فالاول نحو هل من خالق غير الله ونحو بحسبك درهم فخالق وحسبك مبتدآن وان كانا غير مجردين عن من والباء الزائدين لان وجود الحرف الزائد كلا وجود والخبر هو الاسم المرفوع المسند اليه اي الى المبتدأ تنبيه قد علم ان المبتدأ والخبر مرفوعان وهذا لا خلاف فيه

status of being unaffected).² It either has a predicate, or is qualified by a descriptive element (or something having the status of a descriptive element), which makes it independent and dispenses with the need for a predicate.³

9.02 The 'plain noun'¹ occurs, for example, in the statement by one who believes the listener to be lacking faith: *allāhu rabbunā wa-muḥammadun nabiyyunā* 'God is our Lord and Muḥammad is our Prophet'. The paraphrase of a plain noun² is (29b) the verbal noun produced by the fusion of 'an 'that' and its verb, as in the Qur'anic *wa-'an taṣūmū kayrun lakum* 'and that you should fast is best for you',³ where 'an taṣūmū 'that you (masc. plur.) should fast' is the subject, having the same status as a plain noun because it is a paraphrase of *ṣawmukum* 'your fasting', and *kayrun lakum* 'best for you' is its predicate.

9.03 'Noun' excludes the verb and the particle; 'of independent form' excludes dependent and oblique forms; 'devoid of formal operators' excludes agents and the subject-noun of *kāna* 'to be'² and its related verbs, because their operators are formal, namely the verb itself. As examples of the noun unaffected by formal operators we cite the above illustrations of the 'plain noun' and the noun paraphrase. A noun has the status of being unaffected by formal operators when it is preceded by a redundant particle or the like.³ An example of the former is the Qur'anic *hal min kāliqin ḡayru llāhi* 'is there any other creator but God?',⁴ and *bi-ḥasbika dirhamun* 'a dirham is enough for you',⁵ where *kāliqin* 'creator' and *ḥasbika* 'your sufficiency' are still subjects even though not unaffected by the redundant *min* 'of' and *bi* 'by', for the existence of a redundant particle is as non-existence.

9.1 The predicate is the independent noun based upon it,¹ i.e. upon the subject.

وانما اختلف في رافعهما والاصح ان المبتدأ مرفوع بالابتداء وهو التجرد للاسناد وارتفاع الخبر بالمبتدأ وقيل ان كلا منهما رفع الاخر وقيل الرفع لهما الابتداء ثم تارة يكون المبتدأ والخبر مفردين لمذكر نحو قولك زيد قائم فزيد مبتدأ مرفوع بالابتداء وقائم خبره مرفوع بالمبتدأ وعلامة الرفع فيهما الضمة لانهما اسمان مفردان وتارة يكونان مفردين لمؤنث نحو هند قائمة وتارة يكونان مثنيين لمذكر كقولك الزيدان قائمان فالزيدان مبتدأ مرفوع بالابتداء وقائمان خبره مرفوع بالمبتدأ وعلامة الرفع فيهما الالف نيابة عن الضمة وتارة يكونان مثنيين لمؤنث نحو الهندان قائمتان وتارة يكونان مجموعين لمذكر جمع تصحيح كقولك الزيدون (30a) قائمون فالزيدون مبتدأ مرفوع بالابتداء وقائمون خبره مرفوع بالمبتدأ وعلامة الرفع فيهما الواو نيابة عن الضمة وتارة يكونان مجموعين لمؤنث جمع تصحيح نحو الهندات قائمات وتارة يكونان مجموعين لمذكر جمع تكسير نحو الزيود قيام وتارة يكونان مجموعين لمؤنث جمع تكسير نحو الهندود قيام ثم قسم

9.11 Note: It is well known that the subject and predicate¹ both have independent form—there is no dispute about that—but there is disagreement about what makes them independent. The soundest view² is that the subject is independent by virtue of beginning the sentence (i.e. has been made free of operators so as to be the basis of a predicate), and that the predicate is made independent by the subject. It is also claimed that each makes the other independent, and another view is that the equational sentence structure itself makes both independent.

9.12 Subject and predicate may both be masculine singular,¹ e.g. *zaydun qā'imun* 'Zayd is standing', where *zaydun* 'Zayd' is a subject made independent by being the subject and *qā'imun* 'standing' is its predicate made independent by the subject, both having *u* as their independence marker.² Both may also be feminine singular, as in *hindun qā'imatun* 'Hind is standing'. Both may be masculine dual, as in *az-zaydāni qā'imāni* 'the two Zayds are standing', where *az-zaydāni* 'the two Zayds' is a subject made independent by being the subject and *qā'imāni* 'both standing' is its predicate made independent by the subject, both with *ā* as their independence marker instead of *u*. Both may be sound masculine plural, as in *az-zaydūna* (30a) *qā'imūna* 'the Zayds are standing', where *az-zaydūna* 'the Zayds' is a subject made independent by being the subject and *qā'imūna* 'standing' (masc. plur.) is its predicate made independent by the subject, both having *ū* as their independence marker instead of *u*.³ Both may also be sound feminine plural, as in *al-hindātu qā'imātun* 'the Hinds are standing', or broken masculine plural, as in *az-zuyūdu qiyāmun* 'the Zayds are standing' or broken feminine plural, as in *al-hunūdu qiyāmun* 'the Hinds are standing'.⁴

المبتدأ الى قسمين فقال والمبتدأ اي من حيث هو قسمان قسم ظاهر وقسم مضمّر فالظاهر ما تقدم ذكره واراد بذلك ان المبتدأ وهو الجزء الاول في الامثلة المتقدمة ظاهر لا مضمّر فلما فرغ من المبتدأ الظاهر شرع في المبتدأ المضمّر فقال والمضمّر اثنا عشر ضميرا منفصلا وهي انا للمتكلّم وحده وتجنّ للمتكلّم ومعه غيره او المعظم نفسه وانت بفتح التاء للمخاطب وانت بكسر التاء للمخاطبة وانتما للمثنى مطلقا وانتم لجمع الذكور المخاطبين وانتن لجمع الاناث المخاطبات وهو للمفرد الغائب وهي للمفردة الغائبة وهما للمثنى الغائب مطلقا وهم لجمع الذكور الغائبين وهن لجمع الاناث الغائبات وتسمى هذه الضمائر ضمائر الرفع المنفصلة والغالب اذا وقعت مبتدآت ان يخبر عنها بما يطابقها في المعنى فمن غير الغالب هم احسن اشياء ومن الغالب نحو قولك انا قائم فانا ضمير رفع منفصل في محل رفع بالابتداء وقائم خبره مرفوع بالابتداء وعلامة رفعه الضمة وتنحن قائمون فنحن مبتدأ مضمّر في محل رفع بالابتداء وقائمون خبره مرفوع بالابتداء وعلامة رفعه الواو نيابة (30b) عن الضمة وما اشبه ذلك من نحو انت قائم وانت قائمة وانتما

9.2 The author now divides the subject into two kinds. The subject as such is of two kinds, one overt and one pronominalized.¹

9.21 The overt kind is as already illustrated, by which he means that the subject (namely the first element)¹ in the above examples is overt and not pronominalized.

9.22 Having dealt with the overt subject he now turns to the pronominalized subject:¹ and the pronominalized has twelve forms:- (i.e. 'free pronouns'), viz. 'anā 'I'', for the speaker alone,² naḥnu 'we'', for the speaker with someone else or in self-magnification, 'anta 'you'', (with a after the t)³ for the male person addressed, 'anti 'you'', (with i after the t) for the female person addressed, 'antumā 'you'', for the dual absolutely, 'antum 'you'', for plural males addressed, 'antunna 'you'', for plural females addressed, huwa 'he'', for the absent male, hiya 'she'', for the absent female, humā 'they'', for the dual of absent persons absolutely, hum 'they'', for plural absent males, and hunna 'they'', for plural absent females.⁴

9.23 These pronouns are called the 'free independent pronouns', and the predominant usage is that whenever they occur as subjects they have predicates of corresponding meaning. An unfamiliar usage is the Qur'-anic hum 'aḥsanu 'aṭāṭan 'they are better as to property'.¹

9.24 The predominant usage¹ is seen in, for example, 'anā qā'imun 'I am standing'', where 'anā 'I'' is a free pronoun with independent status by being the subject and qā'imun 'standing' is its predicate made independent by the subject, with u as its independence marker;² likewise naḥnu qā'imūna 'we are standing'', where naḥnu 'we' is a pronominalized subject with independent status by being the subject and qā'imūna 'standing' is its predicate made independent by the subject, with ū as its independence marker instead (30b) of u; and the like. For example, 'anta qā'imun 'you (masc. sing.) are standing'', 'anti qā'imatun 'you (fem. sing.) are standing'', 'antumā qā'imāni 'you two (masc.) are

قائمان وانتما قائمتان وانتم قائمون وانتن قائمات وهو قائم وهي قائمة وهما قائمان وهما قائمتان وهم قائمون وهن قائمات فالمبتدأ في هذه الامثلة كلها مضمرب مبني لا يدخله اعراب تنبيه جملة الضامات البارزة ستون ضميراً وذلك لان الضمير البارز اما متصل او منفصل والمتصل مرفوع ومنصوب ومجرور والمنفصل مرفوع ومنصوب فقط فهذه خمسة اقسام ثلاثة للمتصل واثنان للمنفصل ولكل من هذه الخمسة اثنتا عشرة لفظاً منها واحدة للمتكلم وحده وواحدة له ولمن معه وخمسة للمخاطب واحدة للمذكر وواحدة للمؤنث وواحدة لتثنيتهما وواحدة لجمع المذكر وواحدة لجمع المؤنث وخمسة للغائب كذلك واذا ضربت خمسة في اثني عشر خرج ستون ولا نطيل الكلام بامثلتها والمختار في انا ان الضمير هو الهمزة والنون فقط والالف زائدة لبيان الحركة ومذهب الكوفيين انه الاحرف الثلاثة واختاره ابن مالك وفي انت وفروعه ان الضمير نفس ان عند البصريين والواو لها حروف خطاب وذهب الفراء الى ان انت بكماله هو الضمير وذهب ابن كيسان الى ان التاء هي الضمير وهي التي في فعلت وكبرت بان وفي هو وهي الجميع ضمير وهو مذهب البصريين ومذهب الكوفيين ان الضمير هو الهاء فقط والواو والياء اشباع وفي هما وهم الضمير الهاء

standing', 'antumā qā'imatāni 'you two (fem.) are standing', 'antum qā'imūna 'you (masc. plur.) are standing', 'antunna qā'imātun 'you (fem. plur.) are standing', huwa qā'imun 'he is standing', hiya qā'imatun 'she is standing', humā qā'imāni 'they two (masc.) are standing', humā qā'imatāni 'they two (fem.) are standing', hum qā'imūna 'they (masc.) are standing', and hunna qā'imātun 'they (fem.) are standing'. In all these examples the subject is an invariable pronoun in which there is no inflection.³

9.3 Note: The total number of visible pronouns is sixty.¹ This is because the visible pronoun must be either bound or free, and the bound must be either independent, dependent or oblique, while the free must be either independent or oblique only, which makes five kinds (three bound and two free). Now each of these five has twelve forms, one for the first person singular, one for the first person plural, five for the second person (viz. masc. sing., fem. sing., dual, masc. plur. and fem. plur.), and five for the third person likewise. When you multiply five by twelve the product is sixty, and we shall not prolong the discussion with examples.²

9.4¹The select opinion on 'anā 'I' is that only 'ana is the pronoun,² the lengthening sign being redundant and serving only to make the final a clear in pronunciation, but the Kūfan³view is that the whole word with all three letters is the pronoun, and this is the view chosen by Ibn Mālik.⁴

9.41 For 'anta 'you'¹(masc. sing.) and its derivatives the opinion of the Baṣrans is that 'an itself is the pronoun and that its suffixes are letters of apostrophe. Al-Farrā' held the view that the whole of 'anta was the pronoun, while Ibn Kaysān maintained that ta was the pronoun, being the same as the ta of fa^calta 'you did', enlarged by 'an.²

9.42 In huwa 'he' and hiya 'she' the whole word is the pronoun, say the Baṣrans, but the Kūfan view is that only hu and hi¹are the pronoun, and

الضمير الهاء وحدها وحكي عن الفارسي انه المجموع وفي هن الهاء وحدها والنون الاولى كالميم في هم والثانية كالواو في هموا ولما فرغ من (31a) تقسيم المبتدأ الى الظاهر والمضمر شرع في تقسيم الخبر الى مفرد ومركب فقال والخبر اي من حيث هو قسمان قسم مفرد والمراد بالمفرد هنا ما ليس جملة ولا شبهها ولو كان مشنئ او مجموعا فانه في هذا الباب يسمى مفردا وقسم غير مفرد فالمفرد نحو زيد قائم فزيد مبتدأ مرفوع بالابتداء وقائم خبره مرفوع بالمبتدأ وهو خير مفرد وكذلك الزيدان قائمان فالزيدان مبتدأ وقائمان خبره وكذلك الزيدون قائمون فالزيدون مبتدأ وقائمون خبره والخبر في هذه الامثلة كلها مفرد لانه ليس بجملة ولا شبهها بل هو لفظة واحدة ولما فرغ من الخبر المفرد شرع في الخبر المركب فقال

that *wa* and *ya* are only there to fill out the sound.

9.43 As for *humā* 'they two' and *hum* 'they' (masc.), only the *hu* is the pronoun,¹ though it is related that al-Fārisī² regarded the whole word as the pronoun.

9.44 As for *hunna* 'they' (fem.), only the *hu* is the pronoun, the first *n* being like the *m* of *hum* 'they' (masc.) and the second *n* like the *u* of *humū* 'they' (masc.).¹

9.5 Having finished with (31a) the division of the subject into overt and pronominalized, the author now turns to the division of the predicate into simple and complex.¹ The predicate as such is of two kinds, one simple (by 'simple' here is meant that which is not a sentence or its equivalent, even if the predicate is dual or plural, because in this chapter it is still termed 'simple'), and one not simple.²

9.6 The simple predicate is illustrated by, for example, *zaydun qā'imun* 'Zayd is standing', where *zaydun* 'Zayd' is a subject made independent by being the subject and *qā'imun* 'standing' is its predicate made independent by the subject, and is a simple predicate.¹ Similarly *az-zaydāni qā'imāni* 'the two Zayds are standing', where *az-zaydāni* 'the two Zayds' is a subject and *qā'imāni* 'standing' is its predicate; also *az-zaydūna qā'imūna* 'the Zayds are standing'. Here *az-zaydūna* 'the Zayds' is a subject and *qā'imūna* 'standing' is its predicate. In all these examples the predicate is simple, because it is not a sentence or sentence equivalent, but is a single expression.² Having finished with the simple predicate, the author now turns to the complex predicate:

وغير المفرد اربعة اشياء شيان في الجملة وشيئان في شبهها فالشيئان في شبه الجملة الجار والمجرور والظرف التامان والمراد بالتام منهما ما يفهم لمجرد ذكره مع ما يتعلق به كما يعلم مما مثل به كما سيأتي بخلاف الناقصين نحو الذي مكانا والذي بك فلا يفهم معناه الا بذكر متعلق خاص جائز الذكر نحو ان تقول جاء الذي سكن مكانا او الذي مر بك والشيئان في الجملة هما الفعل مع فاعله اي الظاهر او المضمرة والمبتدأ مع خبره اي المفرد او غيره والجار والمجرور نحو قولك زيد في الدار وزيد مبتدأ وفي الدار جار ومجرور خبر عن زيد والظرف نحو قولك زيد عندك فزيد مبتدأ وعندك ظرف خبر عن زيد والصحيح ان الخبر متعلق الجار والمجرور والظرف لا هما وهذان يشبهان بالجملة (31b) لانهما متعلقان بمحذوف وجوبا تقديره

9.7 The non-simple is of four kinds: two in the form of sentences and two of sentence equivalents.¹

9.71 The two in the form of sentence equivalents are (1) the operator of obliqueness and its oblique element, and (2) the space/time qualifier,¹ both of which must be structurally complete. By 'structurally complete' is meant that which can be understood by simply mentioning it along with what it is semantically connected with (as will be realized from the examples shortly to be given by the author), unlike the structurally defective, e.g. **allaḍī makānan* 'who in a place' or **allaḍī bika* 'who by you', for their meaning cannot be understood without mentioning some specific and reasonable semantically connected element,² e.g. by saying *jā'a llaḍī sakana makānan* 'there came the one who lived in a certain place' or *jā'a llaḍī marra bika* 'there came the one who passed by you'.³

9.72 The two in the form of sentences are (1) the verb and its agent, (with overt or pronominalized agent), and (2) the subject and its predicate, (simple or otherwise).¹

9.73 The operator of obliqueness and its oblique element as a predicate is illustrated by, for example, *zayḍun fī d-dāri* 'Zayd is in the house', where *zayḍun* 'Zayd' is a subject and *fī d-dāri* 'in the house' is an operator of obliqueness and oblique element forming the predicate of *zayḍun*.¹

9.74 An example of the space/time qualifier is *zayḍun ʿindaka* 'Zayd is with you', where *zayḍun* 'Zayd' is a subject and *ʿindaka* 'with you' is a space/time qualifier and predicate of *zayḍun*. The truth is that the predicate is really neither the operator of obliqueness and oblique element nor the space/time qualifier, but some element semantically connected with them: they thus resemble sentence predicates (31b) in that they are connected with something compulsorily elided,¹ either an

كائن او مستقر او كان او استقر ويرجعان في التقدير الى المفرد ان قدر كائن او مستقر وإلى الجملة ان قدر كان او استقر وكان واستقر فعلا وفاعلهما ضمير مستتر عائد على المبتدأ وكل منهما جملة فعلية خبر عن المبتدأ وقوله والفعل مع فاعله في نحو قولك زيد قام ابوه اشارة الى ان الخبر جملة فعلية فزيد مبتدأ وجملة قام ابوه من الفعل والفاعل والمضاف اليه في محل رفع خبر عن زيد والرابط بينهما الهاء من ابوه وقوله والمبتدأ مع خبره نحو قولك زيد جاريتته ذاهبة اشارة الى ان الخبر جملة اسمية فزيد مبتدأ اول وجاريتته مبتدأ ثان وداهبة خبر المبتدأ الثاني وجملة المبتدأ الثاني وخبره في محل رفع خبر المبتدأ الاول والرابط بين المبتدأ الاول وخبره الهاء تنتمى للخبر ثلاث حالات احدها التأخير

implicit *kā'inun* 'being' or *mustaqirrun* 'situated', or *kāna* 'was' or *istaqarra* 'was situated' respectively. Both predicates reduce to simple predicates if an implicit *kā'inun* 'being' or *mustaqirrun* 'situated'² are assumed, or to sentence predicates if an implicit *kāna* 'was' or *istaqarra* 'was situated' are assumed.³ In the latter case *kāna* and *istaqarra* are verbs whose agent is a concealed pronoun referring back to the subject, and both are verbal sentence predicates of the subject.

9.75 When the author says 'the verb and its agent', as in *zaydun qāma 'abūhu* 'Zayd's father stood',¹ this is to show that the predicate is a verbal sentence: *zaydun* 'Zayd' is a subject and the sentence *qāma 'abūhu* 'his father stood' (which is made up of a verb, its agent and the element to which the agent is annexed) has independent status as the predicate of *zaydun* 'Zayd', with the *hu* 'his' of *'abūhu* 'his father' acting as the link² between the two.

9.76 The 'subject and its predicate' are illustrated by *zaydun jāriyatuhu qāhibatun* 'Zayd's servant-girl is going'.¹ This is to show that the predicate is a nominal sentence, in which *zaydun* 'Zayd' is the primary subject and *jāriyatuhu* 'his servant-girl' is the secondary subject, with *qāhibatun* 'going' as its own predicate: the sentence comprising the secondary subject and its predicate has independent status as the predicate of the primary subject, with the *hu* 'his' of *jāriyatuhu* 'his servant-girl' acting as the link between the primary subject and its predicate.

9.8 Supplementary Note: The predicate has three states, one of which is to follow the subject (which is the norm),¹ e.g. *zaydun qā'imun* 'Zayd is

وهو الاصل كزيد قائم ويجب تأخير الخبر في مسائل الاولى ان يخاف التباسه بالمبتدأ بان يكونا معرفتين او نكرتين متساويتين ولا قرينة تميز احدهما عن الاخر نحو زيد اخوك ونحو افضل منك افضل مني فان وجدت قرينة لفظية او معنوية عمل بها فالاول نحو رجل صالح حاضر فان القرينة اللفظية قاضية على النكسرة الموصوفة بالابتدائية تقدمت او تأخرت والثاني ابو يوسف ابو حنيفة فان القرينة المعنوية وهي التشبيه الحقيقي قاضية بان ابا يوسف مبتدأ لانه مشبه و ابا حنيفة خبره لانه مشبه به تقدم او تأخر المسئلة الثانية ان يخاف التباس المبتدأ بالفاعل (32a) نحو زيد قام فلو قدم وقيل قام زيد التيس المبتدأ بالفاعل المسئلة الثالثة ان يقترن الخبر بالا معنى نحو انتا نذير فلا يجوز تقديم الخبر لانه محصور فيه بالا معنى والتقدير ما انتا الا نذير او يقترن بالا لفظا نحو ما محمد الا

standing'. This delaying of the predicate is compulsory in certain cases:

9.81 (1) When it is feared that the predicate might become confused with the subject because both are equally defined or undefined and there is no contextual indication¹ to distinguish one from the other, e.g. *zaydun 'aḳūka* 'Zayd is your brother',² *'afḍalu minka 'afḍalu minnī* 'someone more virtuous than you is someone more virtuous than me'. But if there is a contextual indication, either formal or abstract,³ it is put into effect accordingly. An example of the former is *raḵulun ṣāliḥun ḥāḍirun* 'a good man is present', where the formal contextual indication determines that the undefined noun qualified by an adjective must be the subject whether it precedes or follows the predicate. An example of the latter is *'abū yūsufa 'abū ḥanīfata* 'Abū Yūsuf is Abū Ḥanīfa', where the abstract contextual indication, namely a true comparison, determines that Abū Yūsuf is the subject (because he is the thing compared) and that Abū Ḥanīfa is the predicate (because he is the term of the comparison), irrespective of which precedes or follows.⁴

9.82 (2) When it is feared that the subject might become confused with the agent (32a), e.g. *zaydun qāma* 'it was Zayd who stood', for if this were inverted to *qāma zaydun* 'Zayd stood' the subject would become confused with the agent.¹

9.83 (3) When the predicate is accompanied by a synonym of *'illā* 'except',¹ as in the Qur'anic *'innamā 'anta naḍīrun* 'you are only a warner',² where inversion is not allowed because the predicate is restricted by a synonym of *'illā* 'except', the implicit meaning being *mā 'anta 'illā naḍīrun* 'you are not but a warner'. In the same way, when the predicate is formally accompanied by *'illā* 'except', as in the Qur'anic

رسول فلا يجوز تقديم الخبر كما مر ويجوز حذف ما علم من مبتدأ وخبر جوازا وقد يجب فمثال حذف المبتدأ جوازا قوله تعالى من عمل صالحا فلنفسه ومن اساء فعليه والتقدير فعمله لنفسه واساءته عليها ومثال حذفه وجوبا قولهم في ذمتي لافعلن في ذمتي خبر لمبتدأ محذوف وجوبا لسد جواب القسم مسده اي في ذمتي ميثاق او عهد ومثال حذف الخبر جوازا قوله تعالى اكلها دائم وظلها فظلها مبتدأ وخبره محذوف جوازا للدلالة ما قبله عليه اي دائم ومثال حذف الخبر وجوبا قولهم كل صانع وما صنع فكل مبتدأ وصانع مضاف اليه وما صنع معطوف على المبتدأ والخبر محذوف وجوبا اي مقترنان وانما وجب الحذف لدلالة السواو مقام مع ولو جيء بمع كان كلاما تاما فان لم تكن الواو نصا في المعية لم يجب الحذف نحو وكل امرئ والموت يلتقيان واجتمع حذف كل واحد منهما في

mā muḥammadun 'illā rasūlun 'Muḥammad is not but a messenger',³ inversion is not allowed, as already stated.

9.9 Elision of what is already known of subject or predicate is permitted optionally and is sometimes compulsory.¹

9.91 Optional elision of a subject is illustrated by the Qur'anic *man ʿamila ṣāliḥan fa-li-nafsihi wa-man 'asā'a fa-ʿalayhā* 'whoever does a good deed it is for his own credit, and whoever does evil it is against himself',¹ where the implicit meaning is *fa-ʿamaluhu li-nafsihi* 'his deed is for himself' and *'isā'atuhu ʿalayhā* 'his evil-doing is against himself'.

9.92 Compulsory elision of the subject is illustrated by the saying *fī ʿimmati la-ʿafalanna* 'on my oath I will surely do it!', for *fī ʿimmati* 'on my oath' is the predicate of a subject which has been compulsorily elided because the response to the oath has already filled its position, i.e. *fī ʿimmati mītāqun* (or *ʿahdun*) 'in my oath is a covenant' (or 'bond').¹

9.93 Optional elision of the predicate is illustrated by the Qur'anic *'akluhā dā'imun wa-ẓilluhā* 'its food is everlasting and its shade',¹ where *ẓilluhā* 'its shade' is the subject of a predicate which has been optionally elided because it is sufficiently indicated by what precedes it, namely *dā'imun* 'everlasting'.

9.94 Compulsory elision of the predicate¹ is illustrated by the saying *kullu ṣāniʿin wa-mā ṣanaʿa* 'every doer and his deed', where *kullu* 'every' is a subject, *ṣāniʿin* 'doer' is what it is annexed to, *mā ṣanaʿa* 'what he has done' is coordinated with the subject by *wa* 'and', and the predicate (viz. **muqtarināni* 'are both linked') has been compulsorily elided. Elision is compulsory here because the *wa* 'and' is actually meant as *maʿa* 'with'² (although if *maʿa* itself had been used the utterance would then have been structurally complete). If the *wa* does not denote accompaniment, elision is no longer compulsory, e.g. *kullu mri'in wa-l-mawtu yaltaqiyāni* 'every man and death shall both meet'.³

نحو قوله تعالى سلام قوم منكرون فسلام مبتدأ حذف خبره وهو عليكم وقوم خبر حذف مبتدؤه وهو انتم ثم شرع في ذكر ما ينسخ المبتدأ والخبر فقال

بسبب العوامل الداخلة على المبتدأ والخبر وتسمى النواسخ وهي هنا ثلاثة اشياء الاول كان واخواتها والشاني ان واخواتها والثالث ظن واخواتها (32b) سميت هذه نواسخ لانها حكم المبتدأ والخبر اخذا من النسخ وهو لغة الازالة يقال نسخت الشمس الظل اذا ازالته وهذه الاقسام الثلاثة عملها مختلف فاما كان واخواتها فانها ترفع الاسم اي المبتدأ ويسمى اسما لها حقيقة وفاعلا مجازا وتنصب الخبر ويسمى خبرا لها حقيقة ومفعولا مجازا لانها اشبهت الفعل المتعدي لواحد هذا

9.95 A subject and a predicate are elided¹ in the Qur'anic *salāmun qawmun munkarūna* 'peace....people unrecognized',² where *salāmun* 'peace' is the subject of an elided predicate (namely *alaykum* '(be) upon you') and *qawmun* 'people' is the predicate of an elided subject (namely *antum* 'you (are)').

Next³ the author turns to the elements which cancel the operations of the subject and predicate:

CHAPTER TEN

10.0 Chapter on the operators which affect the subject and predicate.¹ These are also termed 'cancellers'. They are (at this stage)² three in number: (1) *kāna* 'to be' and its related verbs, (2) *'inna* 'verily' and its related words, and (3) *zanna* 'to think' and its related verbs. (32b) They are called 'cancellers'³ because they suspend the grammatical rules of the subject and predicate; the term itself is derived from *nask*, lexically 'abolition', as in *nasakat is-šamsu z-zilla* 'the sun abolished the shadow' i.e. put an end to it. The three kinds are different in their operation:

10.1 *kāna* 'to be' and its related verbs¹ make their subject-noun independent (i.e. the subject of an equational sentence, termed literally their 'subject-noun' and figuratively their 'agent'), and they make their predicate dependent. This is termed literally their 'predicate' and figuratively their 'direct object', because these verbs resemble the true verb which is transitive² to a single direct object. This is

مذهب البصريين وهو الصحيح ومذهب جمهور الكوفيين انها لا تعمل في المرفوع شيئا وانما لم يسموا الاسم المرفوع فاعلا حقيقة والمنصوب مفعولا حقيقة لان هذه الافعال في حال نقصانها تجردت عن الحدث الذي من شأنه ان يصدر عن الفاعل ويقع على المفعول وصارت كالروابط ومن ثم سماها الزجاجي حروفا وهي ثلاثة عشر فعلا على ما ذكره المصنف هنا وهي على ثلاثة اقسام قسم يرفع الاسم وينصب الخبر بلا شرط وهو كان وليس وما بينهما وقسم يرفع الاسم وينصب الخبر بشرط تقدم النفسي وشبهه عليه وهو زال وبرح وفتئ وانفك وقسم يرفع الاسم وينصب الخبر بشرط تقدم ما المصدرية الظرفية عليه وهو دام ثم شرع في القسم الاول وهو مشتمل على مسائل الاولى منها كان وهي لاتصاف المخبر عنه بالخبر في الماضي اما مع الدوام

the view of the Baṣran school³ and the most sound, but the majority of the Kūfans are of the opinion that these verbs do not operate upon the independent element at all and, furthermore, that they cannot call the independent subject-noun literally an agent nor the dependent element literally a direct object simply because these verbs in their defective state are devoid of the event which ought to proceed from the agent and occur to the direct object. Hence they have become more like linking elements,⁴ and for that reason az-Zajjājī calls them 'particles'.⁵

10.101 There are thirteen of these verbs:¹ (as presented here by the author). They can be divided into three groups: (1) those which make the subject-noun independent and the predicate dependent unconditionally, viz. *kāna* 'to be', *laysa* 'not to be' and all the verbs listed in between these two,² (2) those which make the subject-noun independent and the predicate dependent on condition that they are preceded by a negative or its equivalent, viz. *zāla* 'to cease', *bariḥa* 'to desist', *fati'a* 'to refrain' and *infakka* 'to stop', and (3) those which make the subject-noun independent and the predicate dependent on condition that they are preceded by the temporal and verbal noun *mā* 'as long as',³ viz. *dāma* 'to last'. The author now proceeds to deal with the first group, which comprises several cases:⁴

10.11 (1) *kāna* 'to be',¹ which serves to qualify a subject with a predicate in the past, either permanently and continuously, as in the

والاستمرار نحو كان الله عليما حكيما فكان فعل ماض ناقص يرفع الاسم وينصب الخبر والله اسمها مرفوع بها وعلامة رفعه الضمة وعليما حكيما خبرها منصوب بها وعلامة نصبه الفتحة وأما مع الانقطاع نحو كان الشيخ شابا فكان فعل ماض يرفع الاسم وينصب الخبر والشيخ اسمها مرفوع بها وعلامة رفعه (33a) الضمة وشابا خبرها منصوب بها وعلامة نصبه الفتحة والثانية منها أمسى وهي لاتصاف المخبر عنه بالخبر في المساء نحو أمسى زيد فقيرا فأمسى فعل ماض من اخوات كان يرفع الاسم وينصب الخبر وزيد اسمها مرفوع بها وعلامة رفعه الضمة وفقيرا خبرها منصوب بها وعلامة نصبه الفتحة والثالثة منها أصبح وهي لاتصاف المخبر عنه بالخبر في الصباح نحو أصبح الحر شديدا فاصبح فعل ماض من اخوات كان يرفع الاسم وينصب الخبر والحر اسمها مرفوع بها وعلامة رفعه الضمة وشديدا خبرها منصوب بها وعلامة نصبه الفتحة والرابعة منها أضحى وهي لاتصاف المخبر عنه بالخبر في الضحى نحو أضحى الفقيه ورعا فأضحى فعل ماض من اخوات كان يرفع الاسم وينصب الخبر والفقيه اسمها مرفوع بها وعلامة رفعه الضمة ورعا خبرها منصوب بها وعلامة نصبه الفتحة والخامسة

Qur'anic kāna llāhu ʿalīman ḥakīman 'God was (always) knowing and wise'²; (where *kāna* 'was' is a past tense verb, syntactically defective,³ which makes its subject-noun independent and its predicate dependent, *allāhu* 'God' is its subject-noun made independent by it with *u* as its independence marker, and *ʿalīman ḥakīman* 'knowing, wise' is its predicate made dependent by it with *a* as the dependence marker); or discontinuously, as in *kāna š-šayku šābban* 'the old man was (once) a youth', (where *kāna* 'was' is a past tense verb which makes its subject-noun independent and its predicate dependent, *aš-šayku* 'the old man' is its subject-noun made independent by it with *u* as its (33a) independence marker, and *šābban* 'a youth'⁴ is its predicate made dependent by it with *a* as its dependence marker).

10.12 (2) '*amsā* 'to be in the evening',¹ which serves to qualify a subject with a predicate in the evening, e.g. '*amsā zaydun faqīran* 'Zayd became poor in the evening', where '*amsā* 'was in the evening' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydun* 'Zayd' is its subject-noun made independent by it with *u* as its independence marker, and *faqīran* 'poor' is its predicate made dependent by it with *a* as its dependence marker

10.13 (3) '*ašbaḥa* 'to be in the morning',¹ which serves to qualify a subject with a predicate in the morning, e.g. '*ašbaḥa l-ḥarru šadīdan* 'the heat became intense in the morning', where '*ašbaḥa* 'was in the morning' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *al-ḥarru* 'the heat' is its subject-noun made independent by it with *u* as its independence marker, and *šadīdan* 'intense' is its predicate made dependent by it with *a* as its dependence marker.

10.14 (4) '*aḏḥā* 'to be in the forenoon',¹ which serves to qualify a subject with a predicate in the forenoon, e.g. '*aḏḥā l-faqīhu wariʿan* 'the jurist became devout in the forenoon', where '*aḏḥā* 'was in the forenoon'² is a past tense verb related to *kāna* which makes its subject-noun

منها ظلّ بالطاء المشالة وهي لاتصاف المخبر عنه بالخبر نهارا نحو ظل زيد مفطرا فظل فعل ماضٍ من اخوات كان يرفع الاسم وينصب الخبر وزيد اسمها مرفوع بها علامة رفعه الضمة ومفطرا خبرها منصوب بها علامة نصبه الفتحة والسادسة منها بات وهي لاتصاف المخبر عنه بالخبر ليلا نحو بات زيد نائما فبات فعل ماضٍ من اخوات كان يرفع الاسم وينصب الخبر وزيد اسمها مرفوع بها علامة رفعه الضمة ونائما خبرها منصوب بها علامة نصبه الفتحة والسابعة منها صار وهي للتحويل والانتقال نحو صار الطين خزفا فصار فعل (33b) ماضٍ من اخوات كان يرفع الاسم وينصب الخبر والطين اسمها وهو مرفوع بها علامة رفعه الضمة وخزفا خبرها وهو منصوب بها علامة نصبه الفتحة والثامنة منها ليس وهي لنفي الحال عند الاطلاق والتجرد عن القرينة نحو ليس عمرو نائما اي الآن فليس فعل

independent and its predicate dependent, *al-faḡīhu* 'the jurist' is its subject-noun made independent by it with *u* as its independence marker, and *wariʿan* 'devout' is its predicate made dependent by it with *a* as its dependence marker.

10.15 (5) *ḡalla* 'to remain',¹ (spelt with an erect-tailed *ḡ*), which serves to qualify a subject with a predicate by day, e.g. *ḡalla zayḡun muḡṭīran* 'Zayd remained breakfasting', where *ḡalla* 'remained'² is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zayḡun* 'Zayd' is its subject-noun made independent by it with *u* as its independence marker, and *muḡṭīran* 'breakfasting' is its predicate made dependent by it with *a* as its dependence marker.

10.16 (6) *bāta* 'to be at night',¹ which serves to qualify a subject with a predicate by night, e.g. *bāta zayḡun nāʿīman* 'Zayd passed the night sleeping', where *bāta* 'was at night' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zayḡun* 'Zayd' is its subject-noun made independent by it with *u* as its independence marker, and *nāʿīman* 'sleeping' is its predicate made dependent by it with *a* as its dependence marker.

10.17 (7) *ṣāra* 'to become',¹ which serves to denote change and transitivity, e.g. *ṣāra ṭ-ṭīnu ḡazafan* 'the clay became pottery', where *ṣāra* 'became'² is a past tense (33b) verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *aṭ-ṭīnu* 'the clay' is its subject-noun made independent by it with *u* as its independence marker, and *ḡazafan* 'pottery' is its predicate made dependent by it with *a* as its dependence marker.

10.18 (8) *laysa* 'not to be',¹ which serves to negate a situation when used without qualification and in the absence of any contextual indications,² e.g. *laysa ʿamrun nāʿīman* 'ʿAmr is not sleeping', i.e. not now,

ماض من اخوات كان يرفع الاسم وينصب الخبر وعمرو اسمها مرفوع بها وعلامة رفعه الضمة وتاءما خبرها منصوب بها وعلامة نصبه الفتحة وهذا اخر القسم الذي يرفع الاسم وينصب الخبر من غير شرط ثم شرع في القسم الثاني وهو ما يرفع الاسم وينصب الخبر بشرط تقدم النفي وشبهها عليه وهو مشتمل على مسائل الاولى منها ما زال نحو ما زال بكر عالما فما نافية وزال فعل ماض من اخوات كان يرفع الاسم وينصب الخبر ويكر اسمها مرفوع بها وعلامة رفعه الضمة وعالما خبرها منصوب بها وعلامة نصبه الفتحة والثانية منها ما انفك نحو ما انفك زيد جالسا فما نافية وانفك فعل ماض من اخوات كان يرفع الاسم وينصب الخبر وزيد اسمها مرفوع بها وعلامة رفعه الضمة وجالسا خبرها منصوب بها وعلامة نصبه الفتحة والثالثة منها ما فتئ نحو ما فتئ عمرو محسنا فما نافية وفتئ فعل ماض من

where *laysa* 'is not'³ is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent,⁴ *ʿAmr* 'ʿAmr' is its subject-noun made independent by it with *u* as its independence marker, and *nāʾiman* 'sleeping' is its predicate made dependent by it with *a* as its dependence marker. This is the last of the group which make their subject-noun independent and their predicate dependent unconditionally; the author now turns to the second group, i.e. those which make their subject-noun independent and their predicate dependent on condition that they are preceded by a negative or its equivalent.⁵ This comprises several cases, the first being:

10.19 (9) *mā zāla* 'not to cease',¹ e.g. *mā zāla bakrun ʿāliman* 'Bakr did not cease being wise', where *mā* 'not' is the negative *mā*, *zāla* 'ceased' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *bakrun* 'Bakr' is its subject-noun made independent by it with *u* as its independence marker, and *ʿāliman* 'wise' is its predicate made dependent by it with *a* as its dependence marker.

10.20 (10) *mā nfakka* 'not to stop',¹ e.g. *mā nfakka zaydun jālisān* 'Zayd did not stop sitting', where *mā* 'not' is the negative *mā*, *infakka* 'stopped' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydun* 'Zayd' is its subject-noun made independent by it with *u* as its independence marker, and *jālisān* 'sitting' is its predicate made dependent by it with *a* as its dependence marker.

10.21 (11) *mā fatiʾa* 'not to refrain',¹ e.g. *mā fatiʾa ʿamrun muḥsinan* 'ʿAmr was unceasingly kind', where *mā* 'not' is the negative *mā*, *fatiʾa* 'refrained' is a past tense verb related to *kāna* 'to be'² which makes

اخوان كان يرفع الاسم وينصب الخبر وعمرو اسمها مرفوع بها وعلمة رفعه الضمة ومحسنا خبرها منصوب بها وعلمة نصبه الفتحة والرابعة منها ما برح نحو ما برح محمد كريما فما نافية وبرح فعل ماض من اخوات كان يرفع الاسم وينصب الخبر ومحمد اسمها مرفوع (34a) بها وعلمة رفعه الضمة وكريما خبرها منصوب بها وعلمة نصبه الفتحة وهذه الافعال الاربعة تدل على ملازمة الخبر للمخبر عنه على ما يقتضيه الحال ولا تعمل هذا العمل الا اذا اقترنت بالنفي كما مثلنا ثم شرع في القسم الثالث وهو ما يرفع الاسم وينصب الخبر بشرط تقدم ما المصدرية الظرفية عليه وهو قوله وما دام نحو لا اصحبك ما دام زيد مترددا اليك فلا نافية واصحبك فعل مضارع مرفوع وعلمة رفعه الضمة وفاعله ضمير مستتر فيه تقديره انا في محل رفع والكاف مفعول به في محل نصب وما مصدرية تسبك

its subject-noun independent and its predicate dependent, *Camrun* 'Camr' is its subject-noun made independent by it with *u* as its independence marker, and *muhsinan* 'doing good' is its predicate made dependent by it with *a* as its dependence marker.

10.22 (12) *mā bariḥa* 'not to desist',¹ e.g. *mā bariḥa muḥammadun karīman* 'Muḥammad was unceasingly generous', where *mā* 'not' is the negative *mā*, *bariḥa* 'desisted'² is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *muḥammadun* 'Muḥammad' is its subject-noun made independent (34a) by it with *u* as its independence marker, and *karīman* 'generous' is its predicate made dependent by it with *a* as its dependence marker. These last four verbs denote the persistence of the predicate in the subject as the situation requires, and they do not operate in this way unless accompanied by a negative, as in the examples we have given. Finally the author turns to the third group, i.e. those which make their subject-noun independent and their predicate dependent on condition that they are preceded by the temporal and verbal noun *mā* 'as long as', which is what the author means by:

10.23 (13) *mā dāma* 'as long as it remains',¹ e.g. *lā 'aṣḥabuka mā dāma zaydun mutaraddidan 'ilayka* 'I shall not be your friend as long as Zayd keeps on frequenting you', where *lā* 'not' is a negative, 'aṣḥabuka 'I befriend you' is an imperfect tense verb of independent form with *u* as its independence marker, its agent being a concealed pronoun in it with the implicit meaning of 'anā 'I' (itself having independent status), *ka* 'you' (masc. sing.) is a direct object with dependent status, *mā* 'as long as' is the verbal noun *mā* which fuses with *dāma* 'he remained',² to

مع دام بمصدر وظرفية لدلالته على الزمان ودام فعل ماض من اخوات كان يرفع الاسم وينصب الخبر وزيد اسمها مرفوع بها وعلامة رفعه الضمة ومتريدا خبرها منصوب بها وعلامة نصبه الفتحة واليك جار ومجرور متعلق بمتريدا والتقدير لا اصحيك مدة دوام تردد زيد اليك فالمدة هي الظرف والدوام هو المصدر وما تصرف منها اشارة الى ان هذه الافعال على اقسام منها ما له مضارع وامر ومصدر ووصف وهو كان وصار وما بينهما ومنها ما له مضارع دون امر ووصف دون مصدر وهو زال واخواتها ومنها ما لا مضارع له ولا امر ولا مصدر ولا وصف وهو ليس ودام فالتصرف نحو كان في الماضي ويكون في المضارع وكن في الامر ونحو اصبغ في الماضي ويصبح في المضارع واصبح في الامر ثم ان المتصرف يعمل مضارعه (34b) وامره ومصدره واسم فاعله واسم مفعوله يعمل ماضيه تقول في عمل الماضي من كان كان زيد قائما وتقدم اعرابه وليس عمرو شاخصا وتقدم اعرابه ايضا وما اشبه ذلك من بقية هذه الافعال ومثال المضارع من كان يكون زيد قائما فيكون فعل مضارع متصرف

form a verbal noun³ (and is also the temporal *mā*, because it denotes time), *dāma* 'he remained' is a past tense verb related to *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydun* 'Zayd' is its subject-noun made independent by it with *u* as its independence marker, *mutaraddidan* 'frequently returning' is its predicate made dependent by it with *a* as its dependence marker, and '*ilayka* 'to you' (masc. sing.) is an operator of obliqueness and oblique element semantically connected with *mutaraddidan* 'frequently returning'. The implicit meaning of the whole is *lā 'aṣḥabuka muddata dawāmi taraddudi zaydin 'ilayka* 'I shall not be your friend for the period of the duration of Zayd's frequenting you', for *al-muddatu* 'the period' is the corresponding time qualifier and *ad-dawāmu* 'the duration' is the corresponding verbal noun.

10.3 The author then adds: and their conjugated forms,¹ to show that these verbs are of various kinds, some having imperfect tense, imperative, verbal noun and adjectival derivatives (viz. from *kāna* 'to be' to *ṣāra* 'to become' in the above list), some having imperfect tense but no imperative and adjectival but no verbal noun derivatives (viz. *zāla* 'to cease' and the other verbs in this family), and some having neither imperfect tense, imperative, verbal noun nor adjectival derivatives (viz. *laysa* 'not to be' and *dāma* 'to remain').²

10.31 Those which conjugate are, for example, *kāna* 'he was', in the past tense, *yakūnu* 'he is', in the imperfect tense, *kun* 'be!', in the imperative, *'aṣbaḥa* 'he was in the morning', in the past tense, *yusbiḥu* 'he is in the morning', in the imperfect tense, and *'aṣbiḥ* 'be in the morning!', in the imperative. The fully conjugating verbs operate in the same way as the past tense in their imperfect tense, (34b) imperative, verbal noun, agent noun and patient noun:² thus you say (with past tense of *kāna* operating), *kāna zaydun qā'iman* 'Zayd was standing', parsed above,³ and *laysa 'amrun ṣāḫiṣan* 'Amr is not setting forth', also parsed above, and the like. Similarly for the rest of the verbs:

10.32 An example of the imperfect tense of *kāna* 'to be' is *yakūnu zaydun qā'iman* 'Zayd will be standing', where *yakūnu* 'he will be' is an

من كان يرفع الاسم وينصب الخبر وزيد اسمه مرفوع به وقائما خبره منصوب به وعلامة نصبه الفتحة ومثال الامر كونوا حجارة فكونوا فعل امر من كان يرفع الاسم وينصب الخبر والواو اسمه في محل رفع به وحجارة خبره منصوب به وعلامة نصبه الفتحة ومثال المصدر كون زيد قائما فكون مصدر لكان يرفع الاسم وينصب الخبر وزيد اسم المصدر مخفوض به لفظا مرفوع به محلا وقائما خبر المصدر منصوب به وعلامة نصبه الفتحة ومثال اسم الفاعل من كان كائن زيد قائما فكائن اسم فاعل من كان يرفع الاسم وينصب الخبر وزيد اسمه مرفوع به وقائما خبره منصوب به ومثال اسم المفعول مكون قائم فمكون اسم مفعول من كان وقائم مرفوع به على النيابة عن الفاعل ومثال المضارع من اصبح يصبح بكر صائما فيصبح فعل مضارع

imperfect tense verb conjugated from *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydun* 'Zayd' is its subject-noun made independent by it, and *qā'iman* 'standing' is its predicate made dependent by it with *a* as its dependence marker.

10.33 An example of the imperative is the Qur'anic *kūnū hijāratan* 'be stones!',¹ where *kūnū* 'be!' (masc. plur.) is an imperative of *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, the *ū* of *kūnū* 'be!' is its subject-noun² with independent status, and *hijāratan* 'stones' is its predicate made dependent by it with *a* as its dependence marker.

10.34 An example of the verbal noun¹ is *kawnu zaydin qā'iman* 'Zayd's being standing', where *kawnu* 'being' is a verbal noun of *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydin* 'of Zayd' is the subject-noun of the verbal noun made oblique in form and independent in status by it, and *qā'iman* 'standing' is its predicate made dependent by it with *a* as its dependence marker.

10.35 An example of the agent noun of *kāna* 'to be' is *kā'inun zaydun qā'iman* 'Zayd being standing', where *kā'inun* 'being'¹ is the agent noun of *kāna* 'to be' which makes its subject-noun independent and its predicate dependent, *zaydun* 'Zayd' is its subject-noun made independent by it, and *qā'iman* 'standing' is its predicate made dependent by it.

10.36 An example of the patient noun of *kāna* 'to be' is *makūnun qā'imun* '*standing having been been', where *makūnun* 'been'¹ is the patient noun of *kāna* 'to be' and *qā'imun* 'standing' is made independent by it because it substitutes for the agent.

10.37 An example of the imperfect tense of *'aṣbaḥa* 'to be in the morning' is *yuşbiḥu bakrun ṣā'iman* 'Bakr will be fasting in the morning', where *yuşbiḥu* 'he will be in the morning' is an imperfect tense verb

متصرف من أصبح يرفع الاسم وينصب الخبر ويكر اسمه مرفوع به وصائما خبره منصوب به ومثال الأمر من أصبح أصبح صائما فاصبح فعل امر يرفع الاسم وينصب الخبر واسمه ضمير مستتر فيه في محل رفع به تقديره انت وصائما خبره منصوب به وقس على هذا ما تصرف من بقية الأفعال المتصرفة ثم شرع في (35a) الشيء الثاني من النواسخ وهو ان واخواتها فقال وأما ان واخواتها فأنها اي هذه الأحرف تنصب الاسم اي المبتدأ اتفاقا ويسمى اسما لها وترفع الخبر على الاصح اي خبر المبتدأ ويسمى خبرا لها وقيل هو مرفوع بما كان مرفوعا به قبل دخولها وهو المبتدأ وانما عملت هذه الأحرف لشبهها بالفعل لكونها رافعة وناصبة وفي اختصاصها بالاسماء وفي دخولها على المبتدأ والخبر وفي بنائها على الفتح وفي

conjugated¹ from 'aṣḥaḥa 'to be in the morning' which makes its subject-noun independent and its predicate dependent, bakrun 'Bakr' is its subject-noun made independent by it, and ṣā'iman 'fasting' is its predicate made dependent by it.

10.38 An example of the imperative of 'aṣḥaḥa 'to be in the morning' is 'aṣḥiḥ ṣā'iman 'be fasting in the morning!', where 'aṣḥiḥ 'be (masc. sing.) in the morning!' is an imperative verb¹ which makes its subject-noun independent and its predicate dependent, its subject-noun here being a pronoun concealed in it with independent status and the implicit meaning of 'anta 'you' (masc. sing.), and ṣā'iman 'fasting' is its predicate made dependent by it. Use these as an analogy for the rest of the forms conjugated from these verbs.

10.4 Next the author turns to (35a) the second of the cancellers, viz. 'inna 'verily' and its related particles: 'inna 'verily' and its related particles¹ (i.e. all of these particles) make their noun dependent (i.e. the subject of the equational sentence, about which there is general agreement, hence it is termed 'their subject-noun'), and make their predicate independent. (This is the soundest view, meaning the predicate of the equational sentence, hence it may also be termed 'their predicate').²

10.401 It is also claimed¹ that the predicate is made independent by the same operator that made it independent before the intervention of these particles, namely the subject itself. These particles only operate because of their resemblance to the verb,² to the extent that they make other elements independent and dependent, they operate specifically on nouns, they precede subject-predicate units, they end in invariable a,

كونها ثلاثية ورباعية وخماسية كعدد الافعال وهي اي هذه الاحرف ستة اولها آن بكسر الهمزة مثالها ان زيدا قائم فان حرف توكيد ونصب وزيدا اسمها منصوب بها وعلامة نصبه الفتحة وقائم خبرها مرفوع بها وعلامة رفعه الضمة وشانيتها أن يفتح الهمزة وتشديد النون مثالها بلغني ان عمرا فاضل وبلغ فعل ماض والنون نون الوقاية والياء مفعول به في محل نصب وان حرف توكيد ونصب وعمرا اسمها منصوب بها وعلامة نصبه الفتحة وفاضل خبرها مرفوع بها وعلامة رفعه الضمة وجملة ان واسمها وخبرها في موضع المقدر الذي هو فاعل بلغ والتقدير بلغني فضل عمرو ولا بد ان يطلبها عامل كما في هذا المثال والفرق بين المكسورة والمفتوحة هو ان المكسورة مع اسمها وخبرها في موضع جملة لا تؤول بمفرد والمفتوحة مع اسمها وخبرها تؤول بمفرد وشانيتها لكن بتشديد النون تقول قام القوم لكن خالدا قاعد

and they are trilateral, quadrilateral and quinquilateral³ like the numbers of radicals in verbs. And they are (i.e. these particles) six in number:-

10.41 (1) '*inna* 'verily',¹ (spelt with *i* after the '*i*'), e.g. '*inna* *zaydan* *qā'imun* 'verily Zayd is standing', where '*inna* 'verily' is a particle of emphasis and dependence,² *zaydan* 'Zayd' is its subject-noun made dependent by it with *a* as its dependence marker, and *qā'imun* 'standing' is its predicate made independent by it with *u* as its independence marker.

10.42 (2) '*anna* 'that',¹ (spelt with *a* after the '*i*', and double *n*), e.g. *balaḡanī 'anna ḡamran fāḡilun* 'it reached me that ḡAmr was virtuous', where *balaḡa* 'reached' is a past tense verb, *n* is the 'preserving *n*',² if 'me' is the direct object with dependent status, '*anna* 'that' is a particle of emphasis and dependence, *ḡamran* 'ḡAmr' is its subject-noun made dependent by it with *a* as its dependence marker, and *fāḡilun* 'virtuous' is its predicate made independent by it with *u* as its independence marker. The whole sentence of '*anna* 'that' with its subject-noun and predicate has the function of that implicit element which would be the agent of *balaḡa* 'reached', and the implicit meaning is thus *balaḡanī faḡlu ḡamrin* 'ḡAmr's virtue reached me'. This particle can only occur when called for by some other operator,³ as in the example given.

10.421 The difference between '*inna* 'verily' with *i* and '*anna* 'that' with *a* is that the *i*-type together with its subject-noun and predicate function as a sentence which cannot be paraphrased by a single element, while the *a*-type together with its subject-noun and predicate can be paraphrased by a single element.¹

10.43 (3) *lākinna* 'but',¹ (spelt with double *n*), e.g. *qāma l-qawmu lākinna kālidan qā'idun* 'the people have stood but Kālid is (still)

فقام فعل ماض والقوم فاعل مرفوع (35b) بقام ولكن حرف استدراك تنصب الاسم وترفع الخبر وخالدا اسمها منصوب بها وعلامة نصبه الفتحة وقاعد خبرها مرفوع بها وعلامة رفعه الضمة ويتقدم عليه الايجاب كهذا المثل والنفي نحو ما قام القوم لكن عمرا قائم ورابعها كان بتشديد النون تقول كأن زيدا اسد فكان حرف تشبيه تنصب الاسم وترفع الخبر وزيدا اسمها منصوب بها وعلامة نصبه الفتحة واسد خبرها مرفوع بها وعلامة رفعه الضمة وخامسها ليت تقول ليت زيدا قائم فليت حرف تمن تنصب الاسم وترفع الخبر وزيدا اسمها منصوب بها وعلامة نصبه الفتحة وقائم خبرها مرفوع بها وعلامة رفعه الضمة وسادسها لعل تقول لعل الحبيب قادم فلعل حرف ترج تنصب الاسم وترفع الخبر والحبيب اسمها منصوب بها وعلامة نصبه الفتحة

sitting', where *qāma* 'stood' is a past tense verb, *al-qawmu* 'the people' is an agent made independent (35b) by *qāma* 'stood', *lākinna* 'but' is a particle of amendment² which makes its subject-noun dependent and its predicate independent, *kālidan* 'Kālīd' is its subject-noun made dependent by it with a as its dependence marker, and *qā'idun* 'sitting' is its predicate made independent by it with u as its independence marker. This particle may be preceded by a positive statement, as in the above example, or by a negative one, e.g. *mā qāma l-qawmu lākinna camran qā'imun* 'the people did not stand but Amr is standing'.³

10.44 (4) *ka'anna* 'as if',¹ (spelt with double n), e.g. *ka'anna zaydan 'asadun* '(it is) as if Zayd is a lion',² where *ka'anna* 'as if' is a particle of comparison which makes its subject-noun dependent and its predicate independent, *zaydan* 'Zayd' is its subject-noun made dependent by it with a as its dependence marker, and *'asadun* 'a lion'³ is its predicate made independent by it with u as its independence marker.

10.45 (5) *layta* 'would that',¹ e.g. *layta zaydan qā'imun* 'would that Zayd were standing', where *layta* 'would that' is a particle of wishing which makes its subject-noun² dependent and its predicate independent, *zaydan* 'Zayd' is its subject-noun made dependent by it with a as its dependence marker, and *qā'imun* 'standing' is its predicate made independent by it with u as its independence marker.

10.46 (6) *la'allā* 'perhaps',¹ e.g. *la'allā l-ḥabība qādimun* 'perhaps the beloved is coming', where *la'allā* 'perhaps' is a particle of hoping which makes its subject-noun dependent and its predicate independent, *al-ḥabība* 'the beloved' is its subject-noun made dependent by it with a

وقد ادم خبرها مرفوع بها وعلامة رفعه الضمة ثم مثل المصنف لبعض ذلك بقوله
 تقول ان زيدا قائم وليت عمرا شاخص وما أشبه ذلك ولما فرغ من تعداد الحروف
 شرع في معانيها ومعانيها مختلفة ومعنى ان اي المكسورة وان اي المفتوحة للتأكيد
 اي لتأكيد النسبة بين المبتدأ والخبر ومعنى لكن للاستدراك وهو تعقيب الكلام برفع
 ما يتوهم شبوته او نفيه ومعنى كان للتشبيه وهو الدلالة على مشاركة امر لامر في
 معنى من المعاني ومعنى ليت للتمني وهو طلب ما لا طمع فيه كقولك ليت الشيايب
 يعود يوما او طلب ما فيه عسر كقولك (36a) ليت لي مالا فاحج به ومعنى لعل
 للترجي وهو طلب الامر المحبوب والتوقع وهو المعبر عنه عند قوم بالاشفاق فلي
 المكروه نحو لعل زيدا هالك والترجي في المحبوب نحو لعل الله يرحمي فان الهلاك
 مما يكره والرحمة مما يحب ثم شرع في القسم الثالث من النواسخ لحكم المبتدأ والخبر

as its dependence marker, and *qādimun* 'coming' is its predicate made independent by it with *u* as its independence marker.

10.50 The author then illustrates some of these: e.g. '*inna zaydan qā'imun* 'verily Zayd is standing', *layta camran šāḫišan* 'would that Camr were setting forth', and the like.¹

10.51 Having finished enumerating these particles the author now turns to their senses, which are various. The meaning of '*inna* 'verily' (i.e. the one spelt with *i*) and '*anna* 'that'¹ (i.e. the one spelt with *a*) is to denote emphasis, i.e. to emphasize the relationship between the subject and the predicate.

10.52 The meaning of *lākinna* 'but'¹ is to amend, which is to follow one utterance with another revoking what was previously supposed to have been asserted or denied.

10.53 The meaning of *ka'anna* 'as if' is comparison, i.e. to show that one thing shares a certain common meaning with another thing.¹

10.54 The meaning of *layta* 'would that' is to express a wish,¹ i.e. the desire for something beyond one's aspirations, such as *layta š-šabāba ya'cūdu yawman* 'would that youth would return some day', or the desire for something difficult, such as (36a) *layta lī mālan fa-'aḥujja bihi* 'would that I had some money to make the pilgrimage with'.²

10.55 The meaning of *la'alla* 'perhaps' is to express a hope,¹ i.e. the desire for something much wanted, or expectation.² It is used in the latter sense by people to express apprehension of something unpleasant, e.g. *la'alla zaydan hālikun* 'perhaps Zayd has perished', while the expression of a hope for something wanted is seen in *la'alla llāha yarḥamunī* 'perhaps God will have mercy on me', for perishing is something unpleasant, and mercy is much wanted.³

10.6 The author now turns to the third group of elements which cancel the grammatical rule of the subject and predicate, namely *ḡanna* 'to think' and its related verbs.¹ These are the verbs which precede

وهو ظن واخواتها وهي الافعال الداخلة بعد استيفاء فاعلها عليها فتتصبنها مفعولين كما قال وأما ظننت واخواتها فانها تنصب المبتدأ والخبر بعد استيفاء فاعلها كما مر وهي عشرة افعال على ما ذكره المصنف اربعة منها تفيد ترجيح وقوع المفعول الثاني اولها ظننت نحو ظننت زيدا قائما فظننت فعل وفاعل وزيدا مفعولها الاول وقائما مفعولها الثاني والظن هنا بمعنى الحساب نحو انه ظن ان لن يحور والعلم نحو وظنوا ان لا ملجأ من الله الا اليه لا بمعنى التهمة وثانيها حسبت نحو حسبت زيدا صديقا فحسبت فعل وفاعل وزيدا مفعولها الاول وصديقا مفعولها الثاني وهما منصوبان بها وحسب بكسر السين هنا بمعنى اعتقد نحو قوله تعالى ويحسبون انهم على شيء او علم نحو حسبت التقى والجود خير تجارة لا بمعنى صرت احسب او ذا شقرة او حمرة وبياض وثالثها خلعت نحو

equational sentences after their own agent has been duly accounted for² and make both subject and predicate dependent as a pair of direct objects.³ In the author's own words: ẓanna 'to think' and its related verbs make both the subject and predicate dependent. (But only after their own agent has been duly accounted for, as stated already). They comprise ten verbs⁴ according to the author, of which four convey the strong probability of occurrence of the second direct object:—⁵

10.61 (1) ẓanantu 'I thought',¹ as in ẓanantu zaydan qā'imān 'I thought Zayd was standing', where ẓanantu 'I thought' is a verb and agent, zaydan 'Zayd' is its first direct object, and qā'imān 'standing' is its second direct object. Here ẓann 'thinking'² is used in the meaning of 'reckoning', as in the Qur'anic 'innahu ẓanna 'an lan yaḥūra 'verily he thought that he would not return',³ or of 'knowing', as in the Qur'anic wa-ẓannū 'an lā malja'a min allāhi 'illā 'ilayhi 'and they thought that there was no refuge from God except in Him',⁴ and not in the meaning of 'suspicion'.⁵

10.62 (2) ḥasibtu 'I reckoned',¹ as in ḥasibtu zaydan ṣadīqan 'I reckoned Zayd a friend', where ḥasibtu 'I reckoned' is a verb and agent, zaydan 'Zayd' is its first direct object, and ṣadīqan 'a friend' is its second direct object, both made dependent by the verb. Here ḥasiba 'to reckon' (spelt with *i* after the *s*) is used in the meaning of 'consider', as in the Qur'anic wa-yaḥsabūna 'annahum Calā ṣay'in 'and they reckon they are on to something',² or of 'knowing', as in ḥasibtu t-tuqā wa-l-jūda kayra tijāratin 'I reckoned piety and generosity to be the best of merchandise',³ and not in the meaning of ṣirtu 'aḥsaba 'I became tawny' or 'blond' or 'pink'.⁴

خلت الهلال لاثحا فخلت فعل وفاعل والهلال مفعولها الاول ولاثحا مفعولها الثاني وهما منصوبان بها وخال ماضي يخال بمعنى ظن نحو يخال الفرار يراخي الاجل او علم نحو وخلتني لي اسم لا ماضي يخول بمعنى يتعهد او يتكبر ورابعها زعمت نحو زعمت بكرا عالما فزعمت (36b) فعل وفاعل وبكرا مفعولها الاول وعالما مفعولها الثاني وهما منصوبان بها وزعم بمعنى ظن نحو زعمتني شيئا ولست بشيخ انما الشيخ من يدب ديبيا لا بمعنى كفل او سمن او هزل وهذه الاربعة تفيد رجحان وقوع المفعول الثاني على عدم وقوعه وخامسها رأيت نحو رأيت المعروف محبوبا فرأيت فعل وفاعل والمعروف مفعولها الاول ومحبوبا مفعولها الثاني ورأيت بمعنى علمت نحو رأيت الله اكبر كل شيء محاولة واكثرهم جنودا

10.63 (3) *kiltu* 'I imagined',¹ as in *kiltu l-hilāla lā'iḥan* 'I imagined the new moon had appeared', where *kiltu* 'I imagined' is a verb and agent, *al-hilāla* 'the crescent moon' is its first direct object, and *lā'iḥan* 'becoming visible' is its second direct object, both made dependent by the verb. Here *kāla* 'he imagined' is the past tense of *yakālu* 'he imagines' in the meaning of *ḡanna* 'to think', as in *yakālu l-firāra yurāḡī l-'ajala* 'he imagines flight will make easier the time of reckoning',² or *ʿalima* 'to know', as in *wa-kiltunī liya smun* 'and I imagined I had a name',³ and is not the past tense of *yakūlu* 'he takes care of',⁴ in the meaning of *yataʿahhadu* 'he looks after' or *yatakabbaru* 'he behaves proudly'.

10.64 (4) *zaʿamtu* 'I asserted',¹ as in *zaʿamtu bakran ʿāliman* 'I asserted that Bakr was wise', where *zaʿamtu* 'I asserted' (36b) is a verb and agent, *bakran* 'Bakr' is its first direct object, and *ʿāliman* 'wise' is its second direct object, both made dependent by the verb. Here *zaʿama* 'to assert' has the meaning of *ḡanna* 'to think', as in the verse
zaʿamtanī šaykan wa-lastu bi-šaykin
ʿinnamā š-šayku man yadibbu dabīban

'you asserted that I was an old man, but I am not an old man; an old man is only somebody who goes creeping around slowly',² and not in the meaning of *kafala* 'to stand surety', *šamina* 'to be fat' or *hazala* 'to joke'. The four verbs listed above convey the strong probability of the occurrence of the second direct object over its non-occurrence.

10.65 (5) *raʿaytu* 'I regarded',¹ as in *raʿaytu l-maʿrūfa maḥbūban* 'I regarded the favour as desirable', where *raʿaytu* 'I regarded' is a verb and agent, *al-maʿrūfa* 'the favour' is its first direct object, and *maḥbūban* 'a thing desired' is its second direct object. Here *raʿaytu* 'I regarded' has the meaning of *ʿalimtu* 'I knew', as in *raʿaytu llāha ʿakbara kulli šayʿin muḥāwalatan wa-ʿaktarahum junūdan* 'I regarded God as the greatest of all in power and the most numerous in forces',² or of

وبمعنى ظن نحو انهم يرونه بعيدا لا بمعنى اصاب الرؤية او من رؤية العين او الرأي وسادسها علمت نحو علمت خالدا نائما فعلمت فعل وفاعل وخالدا مفعولها الاول ونائما مفعولها الثاني وهما منصوبان بها وعلمت بمعنى تيقنت نحو قوله تعالى فان علمتموهن مؤمنات لا بمعنى عرفت او صرت اعلم وسابعها وجدت نحو وجدت العلم نافعا فوجدت فعل وفاعل والعلم مفعولها الاول ونافعا مفعولها الثاني وهما منصوبان بها ووجد بمعنى علم نحو انا وجدناه صابرا لا بمعنى اصاب او غضب او حزن وهذه الثلاثة تفيد وقوع المفعول الثاني يقينا وثامنها اتخذت نحو قوله تعالى واتخذ الله ابراهيم خليلا فاتخذ الله فعل وفاعل وابراهيم مفعولها

ẓanna 'to think', as in the Qur'anic *'innahum yarawnahu ba^Cīdan* 'verily they regard it as far off', and not the meaning of 'to catch the eye', 'seeing with the eye', or 'vision'.

10.66 (6) *Calimtu* 'I knew',¹ as in *Calimtu kālidan nā'iman* 'I knew *kālidan* was sleeping', where *Calimtu* 'I knew' is a verb and agent, *kālidan* '*kālidan*' is its first direct object, and *nā'iman* 'sleeping' is its second direct object, both made dependent by the verb. Here *Calimtu* 'I knew' has the meaning of *tayaqqantu* 'I was certain', as in the Qur'anic *fa-'in Calimtumūhunna mu'minātin* 'and if you know that they (fem.) are believers',² not the meaning of *Caraftu* 'I was acquainted with' or *şirtu* '*aClama* 'I became split-lipped'.

10.67 (7) *wajadtu* 'I found',¹ as in *wajadtu l-^Cilma nāfi^Can* 'I found learning beneficial', where *wajadtu* 'I found' is a verb and agent, *al-^Cilma* 'learning' is its first direct object, and *nāfi^Can* 'beneficial' is its second direct object, both made dependent by the verb. Here *wajada* 'to find' has the meaning of *Calima* 'to (come to) know', as in the Qur'anic *'innā wajadnāhu ṣābiran* 'verily we have found him patient',² not in the meaning of *'aṣāba* 'to come upon', *ḡaḍiba* 'to be angry' or *ḥazina* 'to grieve'. The three verbs listed above convey the certainty of occurrence of the second direct object.

10.68 (8) *ittakaḍtu* 'I adopted',¹ as in the Qur'anic *ittakaḍa llāhu 'ibrāhīma kalīlan* 'God adopted Abraham as a friend',² where *ittakaḍa llāhu* 'God adopted' is a verb and agent, '*ibrāhīma* 'Abraham' is its

الاول وخليلا مفعولها الثاني وهما منصوبان بها وتاسعها جعلت نحو جعلت الطين خزفا فجعلت فعل وفاعل والطين مفعولها (37a) الاول وخزفا مفعولها الثاني وهما منصوبان بها وجعل بمعنى اعتقد نحو وجعلوا الملائكة الذين هم عباد الرحمن اناسا لا الذي بمعنى خلق وعاشرها سمعت نحو سمعت النبي صلى الله عليه وسلم يقول فسمعت فعل وفاعل والنبي مفعولها الاول وجملة يقول مفعولها الثاني وهما منصوبان بها تنبيه اغرب المصنف بذكر سمع في هذا الباب وهو في ذلك تابع لابي علي الفارسي فانه قال اذا دخلت على ما لا يسمع تعدت الى مفعولين والجمهور على ان جملة يقول ونحوها في محل نصب على الحال من المفعول لان افعال الحواس لا تتعدى الا الى واحد نحو سمعت الكلام وابصرت الهلال وشممت الطيب وذقت الطعام ولمست الثوب ثم مثل المصنف لبعض ذلك بقوله تقول ظننت زيدا منطلقا وقلت

first direct object and *kalīlan* 'a friend' is its second direct object, both made dependent by the verb.

10.69 (9) *ja^Caltu* 'I made',¹ as in *ja^Caltu ṭ-ṭīna kazafan* 'I made the clay into pottery', where *ja^Caltu* 'I made' is a verb and agent, *ṭ-ṭīna* 'the clay' is its first direct object, (37a) and *kazafan* 'pottery' is its second direct object, both made dependent by the verb. Note that *ja^Cala* 'to make' in the meaning of *i^Ctaqada* 'to consider' (as, for example, in the Qur'anic *wa-ja^Calū l-malā'ikata llaḏīna hum ^Cibādu r-raḥmāni 'ināṭan* 'and they made the angels, who are the servants of the Merciful God, females')² is not the same as *ja^Cala* 'to make' in the meaning of *ḵalaqa* 'to create' that it has above.³

10.70 (10) *sami^Ctu* 'I heard',¹ as in *sami^Ctu n-nabiyya ṣallā llāhu ^Calayhi wa-sallama yaqūlu* 'I heard the Prophet (may God bless him and give him peace) say...'² where *sami^Ctu* 'I heard' is a verb and agent, *an-nabiyya* 'the Prophet' is its first direct object, and the sentence *yaqūlu* 'he says' is its second direct object, both made dependent by the verb.

10.71 Note: The author is somewhat unusual in mentioning *sami^Ca* 'to hear' in this category, and is, in fact, following Abū Calī al-Fārisī,¹ who says that if it precedes something that is not actually heard, then it is doubly transitive. The majority say that the sentence *yaqūlu* 'he says' and such like have dependent status as circumstantial qualifiers of the direct object,² since the verbs of the five senses³ are transitive to only one direct object,⁴ e.g. *sami^Ctu l-kalāma* 'I heard the speech', '*abṣartu l-hilāla* 'I saw the new moon', '*ṣamamtu ṭ-ṭība* 'I smelt the scent', '*ḏuqtu ṭ-ṭaḥāma* 'I tasted the food', '*lamistu ṭ-ṭawba* 'I touched the cloth'.

10.8 The author then illustrates some of these verbs:¹ e.g. *zanantu zaydan munṭaliḡan* 'I thought Zayd had gone away', *ḵiltu ^Camran ṣāḡiṣan*

عمرا شاحضا وما اشبه ذلك ولما فرغ من النواسخ شرع في التوابع وهي اربعة اشياء
النعته والعطف والتوكيد والبدل فقال

باب النعت ثم رسمه ببعض خواصه تقريبا على المبتدئ فقال النعته تابع للمنعوت
في رفعه ان كان مرفوعا ونصبه ان كان منصوبا وخفضه ان كان مخفوضا وتعريفه
ان كان المنعوت معرفة وتنكيره ان كان المنعوت نكرة سواء اكان النعت حقيقيا
وهو الوصف الجاري على من هو له حقيقة او سببيا وهو الوصف الجاري على غير من
هو له ثم ان النعت الحقيقي يتبع منوعته في اربعة من عشرة واحد من وجوه
الاعراب الثلاثة التي هي الرفع والنصب والجر وواحد من التعريف والتنكير وواحد من

'I imagined 'Amr had set out', and the like.

10.9 Having finished with the cancellers, the author next turns to the concordants, which are four¹ in number: the adjective, the coordinate, the corroborative, and the substitute.

CHAPTER ELEVEN

11.0 Chapter on the adjective.¹ He then describes it in terms of some of its special characteristics to make it easier for the beginner:

11.01 The adjective concords with its antecedent¹ in independence, (if the antecedent is independent), dependence, (if the antecedent is dependent), obliqueness, (if the antecedent is oblique), definition, (if the antecedent is defined), and indefiniton, (if the antecedent is undefined). This applies whether the adjective is a true adjective² (i.e. which qualifies only its antecedent), or is the semantically linked kind (i.e. which qualifies something other than its antecedent).

11.02 The true adjective, moreover, concords with its antecedent in four out of ten features:¹ one of the three inflections (independence, dependence and obliqueness), one of either definition or indefiniton,

الافراد والتثنية والجمع وواحد من (37b) التذكير والتأنيث فكل ما كان في المنعوت اربعة من هذه العشرة يجب ان يكون في نعته الحقيقي تقول في هذا النعت الحقيقي الجاري على من هو له لفظا ومعنى الرفع لضميره حال الرفع جاء زيد العاقل فجاء فعل ماض وزيد فاعله مرفوع به وهو منعوت والعاقل نعت لزيد تابع له في رفعه وهو واحد من وجوه الاعراب الثلاثة وفي تعريفه وهو واحد من التعريف والتذكير وفي افراده وهو واحد من الافراد والتثنية والجمع وفي تذكيره وهو واحد من التذكير والتأنيث فهذه اربعة من عشرة موجودة في النعت والمنعوت وتقول في حال النصب رأيت زيدا العاقل فرأيت فعل وفاعل وزيدا مفعول به منصوب برأى وهو منعوت والعاقل نعت له تابع له في نصبه وهو واحد من وجوه الاعراب الثلاثة وفي تعريفه وهو واحد من التعريف والتذكير وفي افراده وهو واحد من الافراد والتثنية والجمع وفي تذكيره وهو واحد من التذكير والتأنيث فهذه اربعة من عشرة موجودة في المنعوت والنعت وتقول في حال الجر مررت بزيد العاقل فمررت فعل وفاعل وبزيد جار

one of the three numbers (singular, dual and plural), and one of (37b) either masculine or feminine gender. Whichever four of these ten are present in the antecedent must also be present in the true adjective.²

11.1 With the true adjective, qualifying its antecedent both in form and meaning and containing a concealed pronoun which it makes independent,¹ you thus say in the independent state jā'a zaydun il-^cāqilu 'Zayd the intelligent came', where jā'a 'came' is a past tense verb, zaydun 'Zayd' is its agent made independent by it and qualified by the adjective, and il-^cāqilu 'the intelligent'² is an adjective to zaydun 'Zayd', concurring with it in independence (out of the three inflections), in definition (out of the two, definition and indefiniteness), in singular number (out of the three, singular, dual and plural) and in masculine gender (out of the two, masculine and feminine): hence four out of the ten features are present both in the adjective and its antecedent.

11.2 In the dependent state¹ you say ra'aytu zaydan il-^cāqila 'I saw Zayd the intelligent', where ra'aytu 'I saw' is a verb and agent, zaydan 'Zayd' is its direct object made dependent by ra'ā 'to see'² and qualified by the adjective, and il-^cāqila 'the intelligent' is an adjective to zaydan 'Zayd', concurring with it in dependence (out of the three inflections), in definition (out of the two, definition and indefiniteness), in singular number (out of the three, singular, dual and plural) and in masculine gender (out of the two, masculine and feminine): hence four out of the ten features are present both in the adjective and its antecedent.

11.3 In the oblique state you say marartu bi-zaydin il-^cāqili 'I passed by Zayd the intelligent'. Here marartu 'I passed'¹ is a verb and agent,

ومجرور متعلق بمررت وزيد منعوت والعاقل نعت له تابع له في جره وهو واحد من وجوه الاعراب الثلاثة وفي تعريفه وهو واحد من التعريف والتذكير وتابع له في تذكيره وهو واحد من افراده وهو واحد من الافراد والتثنية والجمع وتابع له في تذكيره وهو واحد من التذكير والتأنيث فهذه اربعة من عشرة موجودة في المنعوت والنعت وتقول في تشنية (38a) المذكور مع التعريف جاء الزيدان العاقلان ورأيت الزيدان العاقلين ومررت بالزيدين العاقلين وفي جمع المذكور مع التعريف جاء الزيدون العاقلون ورأيت الزيدون العاقلين ومررت بالزيدين العاقلين وتقول في المفردة المؤنثة مع التعريف جاءت هند العاقلة ورأيت هندا العاقلة ومررت بهندا العاقلة وتقول في تشنية المؤنث مع التعريف جاءت الهندان العاقلتان ورأيت الهندين العاقلتين ومررت بالهندتين العاقلتين وفي جمع المؤنث مع التعريف جاءت الهندات العاقلات ورأيت الهندات العاقلات ومررت بالهندات العاقلات هذا كله مع التعريف واما في التذكير فتقول في المفرد المذكور جاء رجل عاقل ورأيت رجلا عاقلا ومررت برجل عاقل وتقول في تشنيته مع

bi-zaydin 'by Zayd' is an operator of obliqueness and its oblique element semantically connected² with *marartu* 'I passed', with *zaydin* 'Zayd' qualified by the adjective, and *al-Āqilī* 'the intelligent' is an adjective to *zaydin* 'Zayd', concurring with it in obliqueness (out of the three inflections), in definition (out of the two, definition and in-definition), in singular number (out of the three, singular, dual and plural), and in masculine gender (out of the two, masculine and feminine); hence four out of the ten features are present both in the adjective and its antecedent.

11.41 In the (38a) defined masculine dual¹ you say *jā'a z-zaydāni l-Āqilāni* 'the two intelligent Zayds came', *ra'aytu z-zaydayni l-Āqilayni* 'I saw the two intelligent Zayds' and *marartu bi-z-zaydayni l-Āqilayni*² 'I passed by the two intelligent Zayds'. In the defined masculine plural³ you say *jā'a z-zaydūna l-Āqilūna* 'the intelligent Zayds came', *ra'aytu z-zaydīna l-Āqilīna* 'I saw the intelligent Zayds' and *marartu bi-z-zaydīna l-Āqilīna* 'I passed by the intelligent Zayds'.

11.42 In the defined feminine singular¹ you say *jā'at hindun il-Āqilatū* 'Hind the intelligent came', *ra'aytun hindan il-Āqilatā* 'I saw Hind the intelligent' and *marartu bi-hindin il-Āqilatī* 'I passed by Hind the intelligent'. In the defined feminine dual you say *jā'at il-hindāni l-Āqilatāni* 'the two intelligent Hinds came', *ra'aytu l-hindayni l-Āqilatayni* 'I saw the two intelligent Hinds' and *marartu bi-l-hindayni l-Āqilatayni* 'I passed by the two intelligent Hinds'. In the defined feminine plural you say *jā'at il-hindātu l-Āqilātu* 'the intelligent Hinds came', *ra'aytu l-hindāti l-Āqilāti* 'I saw the intelligent Hinds' and *marartu bi-l-hindāti l-Āqilāti* 'I passed by the intelligent Hinds'.

11.43 These are all defined: the corresponding undefined¹ forms are, in the masculine singular, *jā'a rajulun Āqilun* 'an intelligent man came', *ra'aytu rajulan Āqilan* 'I saw an intelligent man', *marartu bi-rajulin Āqilin* 'I passed by an intelligent man',² in the undefined masculine

التنكير جاء رجلان عاقلان ورأيت رجلين عاقلين ومررت برجلين عاقلين وتقول في جمعه مع التنكير جاء رجال عقاء ورأيت رجلا عقاء ومررت برجال عقاء وتقول في المفردة المؤنثة مع التنكير جاءت امرأة عاقلة ورأيت امرأة عاقلة ومررت بامرأة عاقلة وفي تشنيتهما مع التنكير جاءت امرأتان عاقلتان ورأيت امرأتين عاقلتين ومررت بامرأتين عاقلتين وتقول في جمعها مع التنكير جاءت نسساء عقاء ورأيت نسساء عقاء ومررت بنسساء عقاء او جاءت نسساء عاقلات ورأيت نسساء عاقلات ومررت بنسساء عاقلات والنعت في ذلك كله رافع لضمير المنعوت المستتر واعراب ذلك كله بين مما مر فلا نطيل بذكره واما النعت السببي الذي يكون رافعا لاسم ظاهر متصل بضمير المنعوت فيشترط فيه ان يكون تابعا للمنعوت في اثنين من خمسة في واحد من وجوه الاعراب الثلاثة وفي واحد (38b) من التعريف

dual, *jā'a rajulāni ʿāqilāni* 'two intelligent men came', *ra'aytu rajulayni ʿāqilayni* 'I saw two intelligent men' and *marartu bi-rajulayni ʿāqilayni* 'I passed by two intelligent men', in the undefined masculine plural, *jā'a rijālun ʿuqalā'u* 'intelligent men came', *ra'aytu rijālan ʿuqalā'a* 'I saw intelligent men' and *marartu bi-rijālin ʿuqalā'a* 'I passed by intelligent men'.³

11.44 In the undefined feminine singular you say *jā'at imra'atun ʿāqilatun* 'an intelligent woman came',¹ *ra'aytu mra'atan ʿāqilatan* 'I saw an intelligent woman' and *marartu bi-mra'atin ʿāqilatin* 'I passed by an intelligent woman', in the undefined feminine dual, *jā'at imra'atāni ʿāqilatāni* 'two intelligent women came', *ra'aytu mra'atayni ʿāqilatayni* 'I saw two intelligent women' and *marartu bi-mra'atayni ʿāqilatayni* 'I passed by two intelligent women', in the undefined feminine plural, *jā'at nisā'un ʿuqalā'u* 'intelligent women came', *ra'aytu nisā'an ʿuqalā'a* 'I saw intelligent women' and *marartu bi-nisā'in ʿuqalā'a* 'I passed by intelligent women'.²

11.45 In all the above, the concealed pronoun referring to the antecedent is made independent by the adjective,¹ and its parsing is clear enough from what has already been said, so there is no need to dwell on it here.

11.5 The 'semantically linked' adjective¹ (i.e. the one which makes independent an explicit noun bearing a suffixed pronoun which refers to the antecedent of this adjective),² must concord with its antecedent in two out of the following five features: one of the three inflections, and one of (38b) either definition or indefiniteness. Whichever two of

والتذكير فكل ما كان في المنعوت اثنان من هذه الخمسة يجب ان يكون في النعت ولا يجب ان يتبعه في اثنين من الخمسة الباقية من العشرة التي هي الافراد والتثنية والجمع والتذكير والتأنيث تقول مررت برجل قائمة امه فقائمة نعت لرجل تابع له في خفضه وهو واحد من وجوه الاعراب الثلاثة وفي تنكيره وهو واحد من التعريف والتذكير وفي افراده وهو واحد من الافراد والتثنية والجمع ولم يتبعه في التذكير لان رجلا مذكر وقائمة مؤنث فلم يتبعه في اربعة من العشرة والام فاعل مرفوع بقائمة وتقول مررت بامرأة قائم ابوها فقائم نعت لامرأة تابع لها في الخفض والتذكير وفي الافراد ولم يتبعها في التأنيث لان امرأة مؤنث وقائمة مذكر فلم يتبع النعت منعوته في اربعة من العشرة والاب فاعل مرفوع بقائم وهذا الذي ذكره المصنف من ان النعت تابع لمنعوته في رفعه ونصبه الى اخره لازم في كل نعت حقيقيا كان او سببيا وكذلك اقتصر عليه لشمول مسمى النعت بقسميه تنبيه يجوز قطع الصفة المعلوم موصوفها بدونها رفعا بتقدير هو اذا كان منصوبا

these five are present in the antecedent must also be present in the adjective. Conversely, it does not have to concord with its antecedent in two out of the five remaining features from the ten mentioned above, viz. singular, dual or plural number, and masculine or feminine gender.

11.51 Hence you say *marartu bi-rajulin qā'imatin 'ummuhu* 'I passed by a man whose mother was standing', where *qā'imatin* 'standing' (fem. sing.) is an adjective to *rajulin* 'a man' and concords with it in obliqueness (out of the three inflections) and indefiniteness (out of the two, definition and indefiniteness), but not in masculine gender because *rajulin* 'a man' is masculine and *qā'imatin* 'standing' is feminine, and hence the adjective does not concord with its antecedent in all four out of the ten features;¹ *'ummuhu* 'his mother' here is an agent made independent by *qā'imatin* 'standing'.² Likewise you say *marartu bi-mra'atin qā'imin 'abūhā* 'I passed by a woman whose father was standing', where *qā'imin* 'standing' (masc.) is an adjective to *imra'atin* 'a woman' and concords with it in obliqueness, indefiniteness and singular number, but not in feminine gender because *imra'atin* 'woman' is feminine while *qā'imun* 'standing' is masculine, and hence the adjective does not concord with its antecedent in all four out of the ten features; *'abūhā* 'her father' here is an agent made independent by *qā'imin* 'standing'.³

11.52 The author's statement that the adjective concords with its antecedent in its independence, dependence etc.¹ is compulsory for every adjective, whether a 'true' adjective or 'semantically linked'; his concision here is due to the fact that the term 'adjective' embraces both types.²

11.6 Note: When the antecedent is sufficiently recognizable by itself it is permitted to suspend adjectival concordance,¹ the adjective then retaining its independent form (as predicate of an implicit *huwa* 'he')

او مجرورا نحو الحمد لله الحميد ونصبا بتقدير اعني في الايضاح او امدح في المديح
 او اذم في الذم او ارحم في الترحم او غير ذلك مما يناسب الصفة تتمة يجوز حذف
 كل واحد من النعت والمنعوت اذا علم لكن يكثر في المنعوت ويقل في النعت فمن
 حذف المنعوت قوله تعالى (39a) وعندهم قاصرات الطرف ومن حذف النعت قوله تعالى
 ياخذ كل سفينة غصبا اي صالحة وقول عباس بن مرداس
 وقد كنت في الحرب ذا تدرا فلم اعط شيئا ولم امنع
 اي شيئا طائلا لانه الواقع انه اعطي شيئا بدليل قوله ولم امنع وسبب انشاده
 ذلك ان النبي صلى الله عليه وسلم حين اعطى المؤلفة قلوبهم من ثفل حنين مائة
 مائة اعطاه اباعر فسخطها وزاد على ذلك ابياتا اخر لا يحتملها هذا المختصر
 فقال صلى الله عليه وسلم اقطعوا لسانه عني فزادوه حتى رضي والتدرا بضم التاء
 المثناة الفوقانية واسكان الدال المهملة وفتح الراء بعدها همزة القوة والقدرة ولما

when the antecedent is dependent or oblique, as in *al-ḥamdu li-llāhi l-ḥamīdu* 'praise be to God, (he is) praiseworthy', where *al-ḥamīdu* 'the praiseworthy' is independent, as if it were the predicate of an elided subject with the implicit meaning of *huwa l-ḥamīdu* 'he is the praiseworthy one'. The adjective may also have dependent form through an implicit '*aʿnī* 'I mean' for clarification, or '*amdāhu* 'I praise' for praise, '*aḡummu* 'I blame' for blame, or '*arḥamu* 'I pity' for pity, or whatever verb is appropriate for the adjective.²

11.61 Supplementary Note: Either the adjective or its antecedent may be elided when the other is sufficiently obvious,¹ but while this is common with the antecedent it is rare with the adjective. An example of elision of the antecedent is the Qur'anic (39a) *wa-ʿindahum qāṣirātu ṭ-ṭarfī* 'and with them (damsels) restraining their looks'.² An example of elision of the adjective is the Qur'anic *yaʿkuḏu kulla safīnatin ḡaṣban* 'he takes every ship by force',³ meaning *ṣāliḡatin* '(every) sound (ship)'. Another example is the verse by ʿAbbās ibn Mirdās:

wa-qad kuntu fī l-ḡarbi ḡā tudraʿin

fa-lam ʿuʿṭa ṣayʿan wa-lam ʿumnaʿi

'and I was mighty in battle, but I was not given anything, nor was I refused',⁴ meaning *ṣayʿan ṭāʿīlan* 'anything worth having' (for it is a fact that he was given something, witness his words 'nor was I refused'). The occasion for the recitation of this verse is that the Prophet (may God bless him and give him peace) was distributing the booty of the Battle of Hunayn a hundred camels at a time to those tribes whose loyalty he had purchased, but gave only a few to ʿAbbās ibn Mirdās, which angered him. He continued with further verses (which it is impracticable to include in such a short work as this) until the Prophet (may God bless him and give him peace) said, 'Stop his tongue for me!', so they gave him more until he was satisfied.⁵ The word *tudraʿun* (spelt with *u* after the *t* with two dots above, unvowelled *d* without dots, *a* after the *r* and then *ʿ*) means 'strength, power'.⁶

ذكر المصنف ان النعت تابع للمنعوت في تعريفه وتنكيره احتاج الى بيان المعرفة والنكرة والنكرة هي الاصل لانها لا تحتاج في دلالتها الى قرينة بخلاف المعرفة وما يحتاج فرع عما لا يحتاج ولكن المصنف بدأ بالمعرفة وكان الاولى ان يبدأ بالنكرة فقال والمعرفة من حيث هي خمسة اشياء بل ستة كما ستعرفه الاول الاسم المضممر وهو ما دل على متكلم نحو انا ونحن او مخاطب كانت وانت او غائب كهو وهي واعرف المعارف الجليلة الكريمة ثم الضمير العائد اليها ثم ضمير المتكلم ثم ضمير المخاطب ثم ضمير الغائب ثم المشار اليه والمنادى فهما في رتبة ثم الموصول وذو الاداة وهما في رتبة ايضا والمضاف في رتبة المضاف اليه الا المضاف الذي الضمير فانه في رتبة العلم وهذا الترتيب هو المختار وان (39b) خالف بعضهم في ذلك والضمير اما مستتر وهو ما لا صورة له بل ينوى ولا يكون الا مرفوعا وهو

11.7 Having said that the adjective concords with its antecedent in definition and indefinition, the author now has to explain what definition and indefinition are. The fundamental state is indefinition because, unlike definition, it needs no contextual element to indicate it, and whatever has a need must be secondary to that which has no need.¹ Nevertheless our author begins with definition, even though it would have been more appropriate to begin with indefinition:

11.701 Defined elements¹ as such are of five kinds: (or rather, six, as you will learn).

11.71 (1) The pronoun,¹ which may denote the speaker,² e.g. 'anā 'I', nahnu 'we', the person addressed, e.g. 'anta 'you' (masc. sing.), 'anti 'you' (fem. sing.), or the absent person, e.g. huwa 'he', hiya 'she'.

11.711 The most definite of the defined elements is the name of Almighty God, followed by the pronoun referring to Him,¹ then the pronouns of the first, second and third persons, next the demonstrative pronoun and the vocative (both of equal rank),² and finally the relative and that which bears a defining particle³ (both of equal rank also). Annexed elements have the same rank as the elements to which they are annexed, unless annexed to a pronoun, in which case they have the rank of a proper name. This is the most choice arrangement, though (39b) there are some who disagree with it.

11.712 Pronouns fall into two classes:¹ (a) concealed pronouns, which have no outward form² but are merely understood. These are always

قسمان واجب الاستتار وجائزه فالقسم الاول كالمقدر وجوبا وهو ما لا يخلفه ظاهر ولا ضمير منفصل وذلك في مواضع منها المرفوع بمضارع مبدوء بالهمزة نحو اقوم ومنها المرفوع بمضارع مبدوء بالنون نحو نقوم ومنها المرفوع باسم الواحد المذكور نحو قم والقسم الثاني وهو جائز الاستتار كالمقدر جوازا وهو ما يخلفه الظاهر او الضمير المنفصل وهو المرفوع بفعل الغائب نحو زيد يقوم او بفعل الغائبة نحو هند قامت او باسم الفاعل نحو زيد قائم او باسم المفعول نحو زيد مضروب فالضمير في هذه الامثلة وما اشبهها مستتر جوازا واذا برز انفصل تقول زيد ما قام الا هو وكذا الباقي واما ضمير بارز وهو قسمان ايضا قسم متصل بعامله وهو الذي لا يبتدأ به ولا يلي الا اختيارا وينقسم الى مرفوع كتاء قمت والى منصوب نحو كاف اكرمك والى مجرور نحو هاء غلامه فهذه الضمائر الثلاثة متصلة لانه لا يبتدأ بها ولا تلي الا اختيارا واما المنفصل فينقسم الى مرفوع كانا للمتكلم وحده وانت بفتح

independent, and divide into two kinds, (i) compulsorily concealed and (ii) optionally concealed.

11.713 (i) The first kind are those which must remain, as it were, necessarily implicit, being irreplaceable by any explicit noun or free pronoun.¹ They occur in various positions, e.g. made independent by an imperfect tense verb beginning with 'a such as 'aqūmu 'I stand', made independent by an imperfect tense verb beginning with na such as naqūmu 'we stand', or made independent by a masculine singular imperative verb such as qum 'stand!'.

11.714 (ii) The second kind are those whose concealment is permitted, which are, so to speak, optionally¹ implicit, being replaceable by an explicit noun or free pronoun.² These are the pronouns made independent by the third person masculine singular verb such as zaydun qāma 'Zayd, he stood', the third person feminine singular verb such as hindun qāmat 'Hind, she stood', the agent noun such as zaydun qā'imun 'Zayd is standing', or the patient noun such as zaydun maḍrūbun 'Zayd is struck'. In these and like examples the pronoun is optionally concealed: were it to become visible it would take the form of a free pronoun, e.g. zaydun mā qāma 'illā huwa 'Zayd, none stood but he', and so on for the remainder.³

11.715 (b) The others are the visible pronouns,¹ which also divide into two kinds, (i) those which are bound to their operator, i.e. which are never subjects of equational sentences and are never suffixed to 'illā 'except' in unconstrained usage.² They divide into independent (e.g. the tu 'I' of qumtu 'I stood'), dependent (e.g. the ka 'you' of 'ukrimuka 'I honour you'), and oblique (e.g. the hu 'his' of ḡulāmuḥu 'his boy'). These three types of pronoun are bound because they never occur as subjects of equational sentences and are never suffixed to 'illā 'except' in unconstrained usage.³

التاء للمخاطب وهو للغائب وإلى منصوب نحو إياي للمتكلم وحده وإياك للمخاطب المذكور وإياه للغائب المذكور هذه الضمائر أصول ولها فروع ففرع الأول واحد فقط وهو نحن وهو للمتكلم ومعه غيره أو المعظم نفسه حقيقة أو ادعاء لأن المتعدد فرع المفرد وفروع الثاني أربعة وهي أنت بكسر التاء للمخاطبة وانتما للمخاطبين مطلقا وانتم للمخاطبين وانتن للمخاطبات لأن المؤنث فرع المذكور والمثنى والجمع فرع المفرد وفرع الثالث أربعة (40a) وهي هي للغائبة وهما للغائبين مطلقا وهم للغائبين وهن للغائبات وفرع الرابع واحد وهو إيانا للمتكلم ومعه غيره وفرع الخامس أربعة وهي إياك للمخاطبة وإياكم للمخاطبين مطلقا وإياكم للمخاطبين وإياكن للمخاطبات وفرع السادس أربعة أيضا وهي إياها وإياهما وإياهم وإياهن على ما تقدم من التعليل فائدة الضمائر البارزة ستون ضميرا وذلك لأن البارز إما متصل أو منفصل والمتصل مرفوع ومنصوب ومخفوض والمنفصل مرفوع ومنصوب فقط فهذه خمسة أقسام ثلاثة للمتصل واثنان للمنفصل ولكل من الخمسة اثنتا عشرة لفظة منها واحدة للمتكلم وحده وواحدة له ولمن معه وخمس للمخاطب واحدة للمذكر وواحدة للمؤنث وواحدة لتثنيتهما وواحدة لجمع المذكر وواحدة لجمع المؤنث وخمس للغائب كذلك وإذا ضربنا خمسا في اثني عشر خرج منها ستون ذكر

11.716 (ii) The second are the free pronouns,¹ which divide into independent (e.g. 'anā 'I' for the first person singular, 'anta 'you'—with a after the t—for the second person masculine singular, and huwa 'he' for the third person masculine singular), and dependent (e.g. 'iyyāya 'me' for the first person singular, 'iyyāka 'you' for the second person masculine singular, and 'iyyāhu 'him' for the third person masculine singular).²

11.717 These are the basic pronouns,¹ and they have derivatives. There is only one derivative of the first,² viz. naḥnu 'we' for the first person plural or plural of self-magnification (either genuine or pretended), because the multiple must be derivative from the singular). The derivatives of the second are four: 'anti 'you' (with i after the t) for the second person feminine singular, 'antumā 'you two' for the second person dual absolutely,³ 'antum 'you' for the second person masculine plural, and 'antunna 'you' for the second person feminine plural, because the feminine is derivative from the masculine and the dual and plural are derivative from the singular. The derivatives of the third are four: (40a) hiya 'she' for the third person feminine singular, humā 'they two' for the third person dual absolutely, hum 'they' for the third person masculine plural, and hunna 'they' for the third person feminine plural.⁴ There is one derivative of the fourth, viz. 'iyyānā 'us'; the fifth has four derivatives, viz. 'iyyāki 'you' (fem. sing.), 'iyyākumā 'you two', 'iyyākum 'you' (masc. plur.) and 'iyyākunna 'you' (fem. plur.); the sixth also has four, viz. 'iyyāhā 'her', 'iyyāhumā 'them both', 'iyyāhum 'them' (masc.), and 'iyyāhunna 'them' (fem.), for the reasons already given.⁵

11.718 Additional Note:¹The visible pronouns total sixty,² because the visible pronoun is either bound or free, and the bound is either independent, dependent or oblique, and the free either independent or dependent only, making five kinds in all (three bound and two free). Each of the five has twelve forms,³ one for the 1st sing., one for the 1st plur., five for the 2nd (masc. sing., fem. sing., dual, masc. plur. and

المصنف منها اثني عشر في باب الفاعل واثنى عشر في باب المبتدأ والخبر واربعة وعشرون سيذكرها في باب المفعول به ويزاد علي ذلك الياء من تفعلين وامثلتها مشهورة فلا تطيل الكلام بذكرها تنبيه المختار في انا ان الضمير هو الهمزة والنون فقط والالف زائدة لبيان الحركة ومذهب الكوفيين انه الاحرف الثلاثة واختاره ابن مالك وفي انت وفروعه ان الضمير نفس ان عند البصريين واللواحق لها حروف خطاب وفي هو وهي الجميع ضمير وهو مذهب البصريين ومذهب الكوفيين ان الضمير هو الهاء فقط والواو والياء اشباع وفي هما وهم الضمير الهاء وحدها وقيل انه المجموع وفي هن الهاء وحدها والنون الاولى كالميم في هم والثانية كالواو في هموا وفي اياه الضمير نفس ايا وان اللواحق لها حروف تكلم (40b) وخطاب وغيبة واستشكل بان الضمير ما دل على متكلم او مخاطب او غائب وايا على حدتها لا تدل على ذلك واجيب بانها وضعت مشتركة بين المعاني الثلاثة فعند

fem. plur.), and five for the 3rd person (the same). The product of five and twelve is sixty pronouns, twelve of which the author has dealt with in the chapter on the agent, twelve in the chapter on the subject and predicate, and another twenty-four will be dealt with in the chapter on the direct object.⁴ To these can be added the *ī* of *tafCalīna* 'you (fem. sing.) do' and the like, but we shall not dwell on them here because they are familiar enough already.⁵

11.719 Note:¹ The select opinion on 'anā 'I' is that only 'anā is the pronoun, the lengthening sign being redundant and serving only to make the final a clear in pronunciation,² but the Kūfan view is that the whole word with all three letters is the pronoun, and this is the one chosen by Ibn Mālik.³ As for 'anta 'you' (masc. sing.) and its derivatives, the opinion of the Baṣrans is that 'an itself is the pronoun, and that its suffixes are letters of apostrophe.⁴ In *huwa* 'he' and *hiya* 'she' the whole word is the pronoun according to the Baṣrans, but the Kūfan view is that only *hu* and *hi* are the pronoun, with *wa* and *ya* to fill out the sound. As for *humā* 'they two' and *hum* 'they' (masc.), only the *hu* is the pronoun, though some say that the whole word is the pronoun. In *hunna* 'they' (fem.) only the *hu* is the pronoun, the first *n* being like the *m* of *hum* 'they' (masc.) and the second like the *ū* of *humū* 'they' (masc.).⁵ In 'iyyāhu 'him' the pronoun is 'iyyā itself, and the elements suffixed to it are particles of the first (40b) second and third person. The difficulty has been raised that pronouns are supposed to denote a first, second or third person, and that 'iyyā by itself does not:⁶ the answer is that originally 'iyyā was by convention common to all three meanings,⁷ and that when the need arose to distinguish

الاحتياج الى التمييز اردفت بحروف تدل على المعنى المراد كما اردف الفعل المسند الى المؤنث بتاء التأنيث وهاهنا مذاهب اخر لا حاجة لنا بذكرها والثاني من المعرفة الاسم العلم بفتح العين واللام وهو اسم يعين مسماه تعيينا مطلقا فخرج بتقييد التعيين النكرات فانها لا تعين مسمياتها وبتقييد الاطلاق ما عدا العلم من المعارف فان تعيينها لمسمياتها اما بقيد لفظي وهو المعرف بالصلة والامضاف اليه او معنوي وهو اسم الاشارة والمضمر والعلم نوعان اما شخصي وهو ما وضع لمعين في الخارج لا يتناول غيره من حيث ان الوضع له سواء اكان لعاقل مذكر نحو زيد او لمؤنث نحو خرنق بكسر الخاء المعجمة والنون علم منقول عن ولد الارنب لامرأة شاعرة ام غير عاقل اما لمكان نحو عدن بفتح العين والواو السدال المهملتين علم بلد بساحل اليمن ومكة او لغيرها كقرن بفتح القاف والراء اسم قبيلة من مراد منها اويس القرني ومن قال انه منسوب الى قرن المنازل بسكون الراء كالجوهري فقد سهوا ولاحق اسم فرس كان لمعاوية وشذم علم فعل من فحول

between them 'iyyā was suffixed with letters denoting the desired meaning, just as t is suffixed to the verb predicated of a feminine. There are other views on this,⁸ but we need not go into them here.

11.72 (2) The second defined element is the proper name,¹ (*Calam*, with a after the *C* and *l*), which makes what it names absolutely specific.² 'Specific' excludes undefined elements, since they do not make the things they name specific, and 'absolutely' excludes defined elements which are not proper names, because they only make the things they name specific either through some formal feature (viz. what is made defined by a relative clause, the definite article *al*, or being annexed), or through some abstract feature (viz. the demonstratives and pronouns).³

11.721 The proper name is of two kinds,¹ (a) personal, i.e. conventionally denoting some externally specified individual, and which no others can take because it has been assigned to him alone. It may denote a rational being, either male, e.g. zaydun 'Zayd', or female, e.g. kirniqun 'Kirniq' (spelt with *i* after the single-dotted *k* and the *n*, a proper name transferred from its literal meaning 'the young of a rabbit' to the name of a poetess),² or its may denote an irrational being. The proper name may also be a place, e.g. adanun 'Aden' (spelt with undotted *C* and *d*, the name of a town on the coast of Yemen), and makkatu 'Mecca', and names may also denote other things, such as qaranun 'Qaran' (spelt with *a* after the *q* and *r*), the name of a tribe in the Murād confederation to which belongs 'Uways al-Qaranī (and whoever claims, as al-Jawharī does,³ that this al-Qaranī is the gentile⁴ name from Qarn al-Manāzil, with unvowelled *r*, is mistaken). Also

الابل كان للنعمان ابن المنذر وهيلة علم العنز لبعض نساء العرب وواشق علم لکلب هذه امثلة ابن مالک في الفيته غير مکه الى سبعة اعلام وشامنہا علم کلب موازاة لقوله تعالى ويقولون سبعة وشامنهم کلبهم واما جنسي وهو (41a) ما وضع لمعين في الذهن اي ملاحظ الوجود فيه کاسامة علم للسبع وشعالة علم للثعلب والعلم باعتبار ذاته شخصا كان او جنسيا اما اسم وهو ما عدا الكنية واللقب وهو الغالب كما مثلنا نحو زيد واسامة او لقب وهو ما اشعر برفعة المسمى كزين العابدين او بضعته والوضع الدني من الناس کائف الناقة وقفة او كنية وهي کل عمرو وام کلثوم بنت النبي صلى الله عليه وسلم زاد الفخر الرازي في العلم الجنسي او ابن او بنت کابن داية للغراب وبنت الارض للحصاة والثالث من المعرفة الاسم المبهم واراد به اسم الاشارة وحده ما دل على مسمى و اشار اليه ووجه ابهامه عمومہ وصلاحيته للاشارة به الى كل جنس والى كل شخص والمشار اليه اما واحد او

lāhiqun 'Catcher', the name of one of Mu^cāwīya's horses,⁵ *ṣaḡqamun* 'Big Mouth', the name of a camel stallion belonging to Nu^cmān ibn al-Mundir, *haylatun* 'Sandy', the name of a goat belonging to a certain Beduin woman, and *wāṣiqun* 'Nimble', the name of a dog. These are the examples given by Ibn Mālik in his *Alfiyya* (except for *makkatu* 'Mecca'),⁶ making seven names in all: the eighth, that of the dog, echoes the Qur'anic *wa-yaqūlūna sab^catun wa-ṭāminuhum kalbuhum* 'and they shall say "Seven" and the eighth of them is their dog'.⁷

11.722 (b) The other kind is the generic proper name,¹ which (41a) by convention denotes something made mentally specific, i.e. whose existence is perceived in the mind, such as *'usāmatu* 'Usāma', the name given to the lion, and *ṭu^cālātu* 'Tu^cāla', the name given to the fox.

11.723 In itself the proper name, whether personal or generic, is either (a) a simple noun¹ (i.e. excluding nicknames and titles), this being the predominant usage, as already illustrated (e.g. *zaydun* 'Zayd', *'usāma* 'Usāma the lion'), or (b) a title, which imparts the high status of the person so named, e.g. *zaynu l-^cābidīna* 'Ornament of the Devout', or even his humble station: a person of humble and lowly standing might, for example, be called *'anfu n-nāqati* 'Nose of the She-camel', or (c) a nickname, i.e. all those annexed compounds beginning with *'abū* 'father of' (e.g. *'abū ^camrin* 'Father of ^cAmr, Abū ^cAmr' and *'abū bakrīn* 'Father of the Young Camel, Abū Bakr', may God be pleased with him), or with *'ummu* 'mother of' (e.g. *'ummu ^camrin* 'Mother of ^cAmr, Umm ^cAmr' and *'ummu kul^tūmin* 'Mother of Kul^tūm, Umm Kul^tūm',² i.e. the daughter of the Prophet, may God bless him and give him peace). To these Faḡru d-Dīn ar-Rāzī added *ibnu* 'son of' and *bintu* 'daughter of', as in *ibnu da'yata* 'son of the vertebrae' for 'crow' and *bintu l-^carḍi* 'daughter of the ground' for 'pebble'.³

11.73 (3) The third defined element is the vague noun,¹ by which the author means the demonstrative noun, defined as that which denotes something named and points to it. Its vagueness lies in its generality and its appropriateness for pointing to every species and to every

او اثنان او جماعة وكل واحد منها اما مذكر او مؤنث وكل واحد من هذه الستة اما قريب المسافة او بعيدا وزاد بعضهم او متوسطها فمجموع ذلك حينئذ ثمانية عشر وهي للمذكر القريب ذا بالف ساكنة وذاء بهمزة مكسورة بعد الالف وذاؤه بهاء مكسورة بعد الهمزة وذاؤه بهاء مضمومة بعد همزة مضمومة وللمؤنث المفرد في القرب ذي بكسر اوله وسكون ثانيه وذه باسكان الهاء وتي بكسر اوله وسكون ثانيه وذه بكسر الهاء وته باسكان الهاء وته بكسر الهاء وتا وذات وتان وذان للمثنى المذكر القريب وتان للمثنى المؤنث القريب بالالف فيهما رفعا وبالياء فيهما جرا ونصبا كاعراب المثنى وهل هي مثنى حقيقة او جيء بها (41b) على صورة المثنى رايان والاصح الثاني لان من شرط التثنية قبول التنكير واسماء الاشارة لازمة للتعريف واولاء ممدودة عند الحجازيين ومقصورة عند بني تميم لجمع المذكر والمؤنث وبلغه اهل الحجاز جاء التنزيل قال الله تعالى اولئك هم المفلحون هذا كله في المشار اليه القريب كما تقرر ويجب تجرده من الكاف ويقرن بهاء التنبيه

individual. What is pointed at may be single, a pair, or a group, and may be either masculine or feminine; each of the resulting six may be either nearby or far away, to which some have added a middle distance, so that the total is eighteen.²

11.731 The demonstratives are:¹ for the near masculine, *qā* 'this' (with no vowel after the lengthening sign),² *qā'i* 'this' (with *i* after the *ā*'), *qā'ih* 'this' (with *i* after the *'ih*), and *qā'uhu* (with *u* after the *'uh*).

11.732 For the near feminine:¹ *qī* 'this' (with *i* after the first letter and no vowel after the second),² *qih* 'this' (with unvowelled *h*), *tī* 'this' (with *i* after the first letter and no vowel after the second), *qīhi* 'this' (with *i* after the *h*), *tih* 'this' (with unvowelled *h*), *tīhi* 'this' (with *i* after the *h*), *tā* 'this' and *qāti* 'this'.

11.733 Then there are *tāni* and *qāni* 'these two', *qāni* being for the near masculine dual and *tāni* for the near feminine dual. Both have *ā* in independence and *ay* in dependence and obliqueness.¹ Whether they are true duals or whether they have been produced (41b) only according to the form of the dual are two differing opinions: the latter is the sounder view, since it is a condition of the dual that it should be capable of indefiniteness, and the demonstratives are inherently defined.²

11.734 For the masculine and feminine plural:¹ *'ulā'i* 'these', with the lengthened *ā* among the Ḥijāzīs and the shortened *ā* among the Tamīmīs.² The dialect of the Revelation is Ḥijāzī, cf. the Qur'anic *'ulā'ika humu l-muflīḥūna* 'those, they are the prosperous ones'.³

11.735 All the above are used for the near demonstrative, as already stated, and they must never be suffixed with *ka*. But they may be prefixed optionally with the *'hā* of attracting attention,¹ e.g. *hāqā*

جوارا نحو هذا زيد وهذه هند وهذان وهاتان وهؤلاء وأما البعيد على الاول الذي هو قريب شان فيشار اليه بالكاف الحرفية مجردة من اللام مطلقا سواء اكان المشار اليه مفردا ام لا او مقرونة باللام مبالغة في البعد الا في ثلاث مسائل الاولى في المثنى مطلقا سواء اسبقته هاء التنبيه ام لا والثانية الجمع في لغة من مده وهو اهل الحجاز كما مر والثالثة فيما تقدمته هاء التنبيه بالف غير ممدودة فلا تقتصر اللام بالكاف في هذه المواضع فلا يقال ذانك ولا اولالك ولا هذالك وأما على ان المراتب ثلاثة وهو ما جرى عليه ابن هشام في شرح اللوحة فالقريب هي المجردة من اللام والكاف والبعدي هي المقرونة بهما والوسطى هي المقرونة بالكاف وحدها لان زيادة الحرف يشعر بزيادة المسافة وقد اشيعت الكلام على ذلك في شرح القطر والرابع من المعرفة الاسم الذي فيه الالف واللام للتعريف نحو الرجل والغلام والفرس والمعرف ال لا اللام وحدها وفاقا للخليل وسيبويه وليست الهمزة زائدة خلافا لسيبويه

zaydun 'this is Zayd', *hāḡihi hindun* 'this is Hind',² and *hā'ulā'i* 'these'.

11.736 The distant demonstratives (if we adopt the first view, which regards them as the other variety of near demonstratives),¹ are made by adding the particle *ka*, either (a) absolutely without the infix *l* and regardless of whether the thing pointed at is singular or otherwise, or (b) accompanied by the infix *l* in order to exaggerate the distance,² except in three cases: (1) in the dual absolutely, whether prefixed with the '*hā*' of attracting attention' or not, (2) in the plural when it has the dialect form with the lengthened *ā*', i.e. the *Ḥijāzī*, (3) when prefixed with the '*hā*' of attracting attention' but not ending in the lengthened *ā*'. In these three places *ka*³ and *l* do not combine, hence you do not say **ḡānilika* 'those two', **'ulā'ilika* 'those' or **hāḡālika* 'that'.

11.737 If we adopt the other view, that there are three orders of demonstratives (as followed by Ibn Hišām¹ in his *Commentary on the Lumḥa*), the nearest is that which has neither infix *l* nor *ka*, the furthest is that in which both are combined, and the middle is that which is combined only with *ka*, because the addition of a letter conveys the increase in distance,² which I have already dealt with exhaustively in my *Commentary on Qaṭr an-nadā*.³

11.74 (4) The fourth of the defined elements is the noun prefixed with *al* 'the',¹ denoting definition, e.g. *ar-rajulu* 'the man', *al-ḡulāmu* 'the boy' and *al-farasu* 'the horse'. It is *al* and not *l* alone which makes defined, in agreement with *al-Kalīl* and *Sībawayhi*, and the *a* is not redundant, contrary to *Sībawayhi*.²

وهي اما جنسية (42a) فان لم تخلفها كل فهي لبيان الحقيقة نحو وجعلنا من الماء كل شيء حي افلا يؤمنون وان خلفتها حقيقة فهي لشمول افراد الجنس نحو وخلق الانسان ضعيفا وان خلفتها مجازا فلشمول خصائص الجنس مبالغة نحو انت الرجل علما واما عهدية والعهد اما ذكرى نحو فعصى فرعون الرسول او علمي نحو اليوم اكملت لكم دينكم والخامس من المعرفة وهو الذي اسقطه المصنف الموصول وهو قسمان حرفي واسمي فالحرفي ما اول مع طته بمصدر ولم يحتج الى عائد نحو وان تصوموا خير لكم اي صومكم وليس هذا من المعارف واما الموصول الاسمي وهو المراد فهو كل اسم افتقر الى صلة وعائد وهو ضربان ضرب نص في معناه لا يتجاوز الى غيره وضرب مشترك بين معان مختلفة بلفظ واحد فالضرب الاول نحو الذي للمفرد

11.741 The definite article is either (a) generic,¹ (42a), in which case, if it cannot be replaced by *kull* 'all, every', it is termed the 'factual article', e.g. the Qur'anic *wa-ja'alnā min al-mā'i kulla šay'in ḥayyin 'a-fa-lā yu'minūna* 'and we made everything living from the water, so why do they not believe?'.² Otherwise, if *kull* 'all, every' can literally replace the article, it is then termed the 'article which embraces all individuals of the species', e.g. the Qur'anic *wa-kuliqa l-'insānu ḍa'ifan* 'and man was created weak'. If it can be replaced metaphorically by *kull* 'all, every', then it is termed the 'article embracing the characteristics of the species hyperbolically', e.g. *'anta r-raǧulu ʿilman* 'you are the man as regards knowledge!'.³

11.742 Or (b) it is the 'article of familiarity',¹ in which case awareness may be due either to previous mention, as in the Qur'anic *fa-ʿašā firʿawnu r-rasūla* 'and Pharaoh disobeyed the messenger',² or to prior knowledge, as in the Qur'anic *al-yawma 'akmaltu lakum dīnakum* 'today I have perfected for you your religion'.³

11.75 (5) The fifth member of the defined class, omitted by the author, is the relative. It is of two kinds, particle and noun type.¹

11.751 The particle type¹ is that which, together with its relative clause, paraphrases a verbal noun and does not need any referential pronoun, e.g. the Qur'anic *wa-'an taṣūmū ḥayrun lakum* 'and that you should fast is best for you',² i.e. *ṣawmukum* 'your fasting'. This is not a member of the defined class.

11.752 The noun type¹ (which is the one intended in this context), is every noun which is incomplete without a relative clause and a referential pronoun. It is of two kinds, (a) that which has one fixed meaning and does not go beyond it, and (b) that which is common to several meanings in the one form.

المذكر عاقلا كان ام لا والذان لتثنية المذكر واللذان لتثنية المؤنث ويتلفظ بهما بالالف رفعاً وبالياء جراً ونصباً كاعراب المثنى تقول جاءني اللذان قهما واللذان قامتا بحذف الياء من الذي والتي ولجمع المذكر شيئان احدهما الذيــــن للعاقل فقط بالياء في حالة الرفع والنصب والجبر والثاني الاولى للعاقل وغيره ولجمع المؤنث شيئان ايضاً احدهما اللاتي باثبات الياء وبحذفها والثاني اللاتي باثبات الياء وبحذفها والضرب الثاني نحو من بفتح الميم وهي مختصة بالعاقل نحو ومن عنده علم الكتاب وتكون لغير العاقل ان نزل منزلته نحو قوله تعالى ومن اضل ممن يدعوا (42b) من لا يستجيب له او اختلط به تغليباً للافضل نحو قوله تعالى يسجد لله من في السماوات ومن في الارض فان الاول يشمل الملائكة والشمس والقمر والنجوم وغيرها والثاني يشمل الادميين والحيال والدواب وغيرها وما الموصولة وهي لغير العاقل فقط نحو قوله تعالى ما عندكم ينفذ وتكون له مع العاقل نحو قوله تعالى يسبح لله ما في السماوات وما في الارض والسادس وهو في كلام المصنف

11.753 (a) The first kind¹ is, for example, *allaḡī* 'who' for the masculine singular, whether a rational being or not, *allaḡāni* 'who' for the masculine dual, and *allatāni* 'who' for the feminine dual. The two latter are pronounced with *ā* in independence, and *ay* in dependence and obliqueness, exactly like the dual inflection of nouns,² e.g. *jā'anī llaḡāni qāmā wa-llatāni qāmatā* 'there came to me the two (masc.) who had stood and the two (fem.) who had stood'.³ In these the *ī* of *allaḡī* 'who' (masc. sing.) and *allatī* 'who' (fem. sing.) has been elided. For the masculine plural there are two forms: *allaḡīna* 'who' for rational beings only, with *ī* in independence, dependence and obliqueness, and *al-'ulā* 'who' for both rational and irrational beings. For the feminine plural there are also two forms: *allā'ī* 'who' (with final *ī* or *i*) and *allātī* 'who' (with final *ī* or *i*).⁴

11.754 (b) The other kind is *man* 'who'¹ (spelt with *a* after the *m*), which is specifically for rational beings, e.g. the Qur'anic *wa-man Cindahu Cilmu l-kitābi* 'and he who has knowledge of the Book',² though it can be used for irrational beings if they are given rational status,³ e.g. the Qur'anic *wa-man aḡallu mim-man yaḡcū dūna llāhi* (42b) *man lā yastajibu lahu* 'and who is more in error than him who calls upon something besides God which will not answer him?'.⁴ Sometimes it denotes both rational and irrational beings simultaneously, by allowing the superior to subsume the inferior, as in the Qur'anic *yasjudu lahu man fī s-samāwāti wa-man fī l-'arḡi* 'there bows before him whoever is in the heavens and whoever is on the earth',⁵ in which the former embraces the angels, the sun, moon and stars etc., while the latter embraces mankind, mountains, trees, animals etc.

11.755 And there is also the relative *mā* 'which',¹ used only for irrational beings, as in the Qur'anic *mā Cindakum yanfadu* 'what you have will run out',² but it may also be used with rational beings, as in the Qur'anic *yusabbihu li-llāhi mā fī s-samāwāti wa-mā fī l-'arḡi* 'that which is in the heavens and that which is on the earth praises God'.³

خامس ما اضيف الى واحد من هذه الاربعة على كلام المصنف وما اضيف الى واحد من الخمسة لان النكرة اذا اضيفت الى معرفة تعرفت فتقول جاء غلامي وغلّام زيد وغلّام هذا وغلّام الذي في الدار وغلّام القاضي والمضاف الى معرفة في رتبة التعريف بحسب ما يضاف اليه فالمضاف الى العلم والى اسم الاشارة في رتبته وكذا الباقي الا المضاف الى الضمير فهو في رتبة العلم لا في رتبة الضمير لانك تقول مررت بزيد صاحبك فتصف العلم باسم المضاف الى الضمير فلو كان الاسم المضاف الى الضمير في رتبة الضمير لزم ان تكون الصفة اعرف من الموصوف فهو ممنوع تنبيه انما قيدت الحيشية بالمعرفة المطلقة لان المعارف التي ذكرها بالنسبة الى كونها تنعت وينعت بها اقسام الاول المضمّر لا ينعت ولا ينعت به الثاني العلم ينعت ولا ينعت به الثالث والرابع والخامس اسم الاشارة والمعرف بالالف واللام والمعرف بالاضافة ينعت وينعت به والاسم النكرة لا ينحصر بالعدد بل بالحد وحده كل اسم

11.76 (6) The sixth, which is the fifth according to the author, is that which is annexed to any of these four.¹ As the author puts it, for 'that which is annexed to any of these five'. This is because an undefined element becomes defined when annexed to a defined element.² e.g. *jā'a ḡulāmī* 'my boy came', *jā'a ḡulāmu zaydīn* 'Zayd's boy came', *jā'a ḡulāmu hādā* 'this person's boy came', *jā'a ḡulāmu llaḏī fī d-dāri* 'the boy of him who is in the house came', and *jā'a ḡulāmu l-qāḏī* 'the judge's boy came'.³

11.761 That which is annexed to a defined element has the same rank in definition as that to which it is annexed:¹ thus whatever is annexed to a proper name or a demonstrative has their rank, and so on for the remainder. The exception is that which is annexed to a pronoun, for this has the rank of a proper name and not that of a pronoun, because you say *marartu bi-zaydīn ṣāhibika* 'I passed by Zayd your friend', qualifying a proper name by a noun annexed to a pronoun: if the noun annexed to a pronoun had the rank of a pronoun it would follow that the qualifier was more defined than its antecedent, which is impossible.

11.77 Note:¹ The feature of absolute definition has been made the criterion here because the above-mentioned defined classes, according to whether they may be qualified by adjectives or be qualifiers themselves, fall into quite different categories, viz. firstly the pronoun, since it is never qualified and never qualifies adjectivally, secondly the proper name, which may be qualified but never qualifies adjectivally, while third, fourth and fifth² are the demonstratives, nouns defined by *al* 'the' and that which is annexed to a defined element, for all of these may be qualified and qualify adjectivally.³

موجود شائع في جنسه الشامل له ولغيره لا يختص به واحد من افراد جنسه دون آخر نحو رجل فانه موضوع لما(43a) كان حيوانا ناطقا ذكرا بالغا وكلما وجد من هذا الجنس واحد فهذا الاسم صادق عليه او ما شاع في جنس مقدر كشمس فانها موضوعة لما كان كوكبا نهاريًا ينسخ ظهوره وجود الليل فحقها ان تصدق على متعدد كما ان رجلا كذلك وانما يختلف ذلك من جهة عدم وجود افراد له في الخارج ولو وجد لكان اللفظ صالحا له فانه لم يوضع على ان يكون خاصا كزيد وعمرو وانما وضع اسما للجناس وما ذكره المصنف من حد اسم النكرة فيسه غموض على المبتدئ فوضه بقوله وتقريبه اي الاسم النكرة على المبتدئ كلما اي كل اسم صلح بفتح اللام وضمها دخول الالف واللام عليه في فصيح الكلام فهو نكرة نحو الرجل للعاقل والفرس لغيره فان اضلها رجل وفرس فهما نكرتان قبل دخول ال عليهما ومعرفتان بعد دخولها عليهما ولا تصلح في غيرهما من المعارف ان تقول الزيد والهند فانهما معرفتان بالعلمية فلا يصلح دخول الالف واللام عليهما ولما

11.8 The undefined noun¹ cannot be described by enumeration but only by giving a definition. It is defined as being every noun denoting an existing thing that applies generally to the whole species, including itself and all others, without specifying any single member of the individuals in that species to the exclusion of the others, e.g. *rajulun* 'a man', which denotes by convention² (43a) a mature, male, rational animal. Whenever any single member of this species exists it is correct to apply this noun to it; the same is true of words applied generally when the species itself is only implicit, e.g. *šamsun* 'a sun', which conventionally denotes a daytime star whose appearance dispels the night.³ It is perfectly correct for a word such as this to be applied to more than one just as *rajulun* 'a man' can be, the difference here being simply that other individuals of that species are non-existent in the external world: if they did exist it would then be proper to apply such expressions to them.

11.81 It is not the convention¹ for this kind of word to denote a particular individual such as *zaydun* 'Zayd' or *ʿamrun* 'ʿAmr'; the convention is that undefined nouns denote entire species.

11.82 The author's definition of the undefined noun contains some obscurity for the beginner,¹ so he clarifies it by saying: in simple terms (i.e. to make the undefined noun easier for the beginner): everything (i.e. every noun) to which it is proper (either *šalaḥa* or *šaluḥa*² 'to be proper') for al 'the' to be prefixed, in the purest speech, is undefined, e.g. *ar-rajulū* 'the man' for a rational being, and *al-farasu* 'the horse'.³ (An irrational being). The original form is *rajulun* 'a man' and *farasun* 'a horse', and both are undefined before the prefixing of *al* 'the' and defined afterwards. It is not proper for *al* 'the' to be prefixed to other words in the category of defined nouns, so as to say **az-zaydu* 'the Zayd' or **al-hindu* 'the Hind', because these are already defined by their quality of being proper names, and it is improper to prefix *al* 'the' to them.⁴

فرغ المصنف من الباب الاول وهو النعت وما يتعلق به من المعرفة والنكرة شرع في التابع الثاني وهو العطف فقال

باب العطف اي المعطوف وهو نوعان عطف بيان وعطف نسق والذي اراده هنا عطف النسق وهو بفتح السين بمعنى المنسوق من نسقت الشيء نسقا بالتسكين اذا اتيت به متتابعاً وهو التابع المتوسط بينه وبين متبوعه احد الحروف التي وضعتها العرب للعطف وذكرها المصنف بقوله وحروف العطف عشرة بناء على القول بان امسا المكسورة الهمزة عاطفة والتحقيق (43b) خلافه وهي تسعة فقط وهي اي حروف العطف

11.9 Having finished with the first chapter on the concordants,¹ namely the adjective (and the connected matters of definition and indefinit-
ion), the author now turns to the second of the concordants, to wit
coordination.

CHAPTER TWELVE

12.0 Chapter on coordination:¹ i.e. that which is coordinated. It is of two kinds, explanatory² and sequential.³ Intended here is sequential co-ordination, i.e. coordination by arrangement in sequence (the term is *nasāq*, spelt with a after the *s*, used in the meaning of *mansūq* 'thing arranged in sequence', derived from *nasāqtu š-šay'a nasqan* 'I arranged the thing in sequence',⁴ with no vowel after the *s* in *nasq* 'action of arranging in sequence'), in other words, placing consecutively. It is defined as the concordant joined to its antecedent by one of the particles with which the Arabs conventionally denote coordination.⁵ The author deals with them as follows:

12.01 The particles of coordination are ten in number: (this is based on the assertion that '*immā* 'either', with *i* after the ', is a coordin-
ator, but the truth is (43b) otherwise: there are only nine of them),¹

مختلفة المعاني الاول الواو وهي تشرك بين المعطوف والمعطوف عليه في اللفظ والمعنى اما تشريكها بينهما في اللفظ فلانها تجعل الثاني تابعا للاول في اعرابه من رفع ونصب وخفض وجزم واما تشريكها بينهما في المعنى فلانها تجعل الثاني تابعا للاول في الحكم عليه نفيا او اثباتا وتكون لمطلق الجمع على الصحيح لا للترتيب ولا للمعية تقول في العطف بها جاء زيد وعمرو ورأيت زيدا وعمرا ومررت بزيد وعمرو فعمرو تابع لزيد في رفعه ونصبه وخفضه ومشارك له في حكمه واذا كانت لمطلق الجمع فتعطف متأخرا في الحكم على متقدم عليه نحو قوله تعالى ولقد ارسلنا نوحا وابراهيم ومتقدما في الحكم على متأخر نحو قوله تعالى يوحى اليك والى الذين من قبلك ومصاحبا للمعطوف عليه في الحكم نحو قوله تعالى فانجيناه واصحاب السفينة والثاني الفاء وهي تشرك ما بعدها مع ما قبلها في الاعراب والمعنى مع الترتيب المعنوي وهو ان يكون المعطوف بها لاحقا

and they are (i.e. the particles of coordination, whose meanings vary):²

12.1 (1) wa 'and',¹ which associates the coordinated element with its antecedent both in form and meaning. In formal association it makes the second element concord with the first in its inflection,² whether independence, dependence, obliqueness or apocopation, and in association of meaning it makes the second element concord with the first in its logical predicament,³ whether of negation or assertion. It serves for absolute coordination in the strict sense and not for ordering or accompaniment: thus when used for coordination you say, for example, *jā'a zaydun wa-ʿamrun* 'Zayd and ʿAmr came', *ra'aytu zaydan wa-ʿamran* 'I saw Zayd and ʿAmr' and *marartu bi-zaydin wa-ʿamrin* 'I passed by Zayd and ʿAmr', where ʿamrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in its independence, dependence and obliqueness, and shares in its logical predicament.⁴

12.11 When wa 'and' is used for absolute joining it can coordinate the the logically posterior to the anterior, as in the Qur'anic *wa-la-qad ʿarsalnā nūḥan wa-ʾibrāhīma* 'and we did send Noah and Abraham',¹ or the anterior to the posterior, as in the Qur'anic *ka-ḡālīka yūḥī ʾilayka wa-ʾilā llaḡīna min qablika* 'thus he inspires you and those before you',² or the logically concomitant, as the Qur'anic *fa-ʾanjaynāhu wa-ʾaṣḡāba s-safīnati* 'and so we saved him and the people on the ship'.³

12.2 (2) fa 'and then',¹ which associates what follows it with its antecedent in inflection and meaning but with an abstract ordering,² which

كقوله تعالى خلقك فسواك وقد تكون للترتيب الذكري والمراد به ان يكون المعطوف بها بعد المعطوف عليه انما هو بحسب الذكر لفظاً لا ان معنى الثاني وقع بعد زمان وقوع الاول واكثر ما يكون ذلك في عطف مفصل على عطف مجمل نحو قوله تعالى فقد سألوا موسى اكبر من ذلك فقالوا ارنا الله جهرة وتكون (44a) مع الترتيب للتعقيب وهو ان يكون متصلاً بها بلا مهلة نحو اماته فاقبره وتعقيب كل شيء بحسبه الا ترى انه يقال تزوج فلان فولد له اذ لم يكن بينهما الا مدة الحمل وان كانت مدته متطاولة تقول في العطف بها جاء زيد فعمر ورايت زيدا فعمرنا ومررت بزيد فعمر وفعمر وفعمر تابع لزيد في اعرابه ومشارك له في حكمه مع الترتيب والتعقيب والثالث ثم بضم الشاء المثناة وهي للتشريك بين المعطوف والمعطوف عليه في الاعراب والمعنى وتفيد الترتيب والتراخي بين المتعاطفين تقول جاء زيد ثم عمرو ورايت زيدا ثم عمرو ومررت بزيد ثم عمرو فعمر وتابع

is that the coordinated element should be subsequent to the antecedent, as in the Qur'anic *ḵalaqaka fa-sawwāka* 'he created you and then fashioned you'.³

12.21 It can also be used for narrative ordering:¹ this means that the element coordinated by *fa* 'and then' is mentioned purely formally after the antecedent, and not that the meaning of the second element occurs later in time than that of the first. This is most common in the coordination of detail to a general idea, as in the Qur'anic *fa-qad sa'alū mūsā 'akbara min qālīka fa-qālū 'arinā llāha jahratan* 'and they asked Moses a greater thing than that, and said, "show us God openly"'.²

12.22 It can also (44a) denote immediate consequence¹ as well as order, i.e. that something should be connected by it without interval, as in the Qur'anic *'amātaḥu fa-'aqbarahu* 'he killed him and then buried him'.² The consequence of a thing depends on what it is: do you not see that it is possible to say *tazawwaja fulānun fu-wulida lahu* 'so-and-so married and then had a child',³ as there is between these two events only the period of pregnancy, no matter how long that might be?

12.23 Using *fa* 'and then' in coordination you say *jā'a zaydun fa-^camrun* 'Zayd came and then ^cAmr', *ra'aytu zaydan fa-^camran* 'I saw Zayd and then ^cAmr', and *marartu bi-zaydin fa-^camrin* 'I passed by Zayd and then ^cAmr', where ^camrun '^cAmr' is a concordant of *zaydun* 'Zayd' in its inflection, and shares in its logical predicament accompanied by ordering and consequence.¹

12.3 (3) *ṭumma* 'then',¹ (spelt with u after the three-dotted ṭ), which associates the coordinated element with its antecedent in inflection and meaning, and conveys ordering and looseness of connection² between the two coordinated elements, e.g. *jā'a zaydun ṭumma ^camrun* 'Zayd came, then ^cAmr', *ra'aytu zaydan ṭumma ^camran* 'I saw Zayd, then ^cAmr' and *marartu bi-zaydin ṭumma ^camrin* 'I passed by Zayd, then ^cAmr', where

لزيد في اعرابه مشارك له في حكمه الا ان المعنى المنسوب الى المعطوف متأخر عن المعنى المنسوب الى المعطوف عليه في الزمان ومنه قوله تعالى فاقبره ثم اذا شاء انشره والرابع ^{آو} وهي تشارك بين المعطوف والمعطوف عليه في الاعراب والمعنى تقول جاء زيد او عمرو ورأيت زيدا او عمرا ومررت بزيد او عمرو فعمرو تابع لزيد في اعرابه ومشارك له في حكمه وهي لاحد الشيئين نحو جاء زيد او عمرو او احد الاشياء نحو جاء زيد او عمرو او بكر ومفيدة بعد الطلب للتخيير بين المتعاطفين نحو تزوج زينب او اختها او الاباحة نحو جالس العلماء او الزهاد والفرق بين التخيير والاباحة امتناع الجمع بين المتعاطفين في التخيير وجوازه في الاباحة وبعد الخبر وهو مقابل الطلب اي الكلام الخبري الذي من شأنه ان يَحْتَمِل الصدق والكذب للشك من المتكلم نحو قوله تعالى لبثنا يوما او بعض يوم او الابهام على المخاطب نحو قوله تعالى وانا او اياكم لعل(44b) هدى او في ضلال مبين والخامس ^{آم} لطلب التعيين اذا وقعت بعد همزة دالة على احد الشيئين المنسوبين

Camrun 'C*Amr*' is a concordant of *zaydun* 'Zayd' in its inflection, and shares in its logical predicament, except that the meaning attributed to the coordinated element is later than the meaning attributed to the antecedent, cf. the Qur'anic *fa-'aqbarahu tumma 'idā šā'a anšarahu* 'and then he buried him; then, if he wishes, he will resurrect him'.³

12.4 (4) '*aw* 'or',¹ which associates the coordinated element with its antecedent in inflection and meaning: thus you say *jā'a zaydun 'aw Camrun* 'Zayd or C*Amr* came', *ra'aytu zaydan 'aw Camran* 'I saw Zayd or C*Amr*', and *marartu bi-zaydin 'aw Camrin* 'I passed by Zayd or C*Amr*', where *Camrun* 'C*Amr*' is a concordant of *zaydun* 'Zayd' in its inflection and shares in its logical predicament. This particle may denote one of two alternatives, e.g. *jā'a zaydun 'aw Camrun* 'Zayd or C*Amr* came', or one of several alternatives, e.g. *jā'a zaydun 'aw Camrun 'aw bakrun* 'Zayd, C*Amr* or Bakr came'. It can also convey a restricted choice² between the two coordinated elements after a request, e.g. *tazawwaj zaynaba 'aw 'uḡtahā* 'marry either Zenobia or her sister', or a free choice,³ e.g. *jālis il-ʿulamā'a 'aw iz-zuhhāda* 'sit with scholars or ascetics'. The difference between restricted and free choice is that in restricted choice it is impossible to combine the two coordinated elements, while that is possible in free choice.

12.41 It is also used after a statement (and then corresponds to a request),¹ i.e. the kind of predicative statement which can be intrinsically true or false,² to express the speaker's doubt, e.g. the Qur'anic *labiṭnā yawman 'aw baʿḏa yawmin* 'we tarried a day, or part of a day',³ or to make the listener have doubts, as in the Qur'anic *wa-'innā 'aw 'iyyākum la-ʿalā* (44b) *hudan 'aw fi ḡalālin mubīnin* 'verily we, or you, are in a state of guidance, or in plain error'.⁴

12.5 (5) '*am* 'or',¹ which serves as a request to be specific when it occurs after the interrogative 'a '?' which denotes one of two relevant alternatives,² e.g. '*a-zaydun Cindaka 'am Camrun* 'is it Zayd with you or

نحو ازید عندك ام عمرو اذا كنت قاطعا بان احدهما عنده ولهذا يكون الجواب بالتعيين تقول زيد او تقول عمرو ولا بنعم ولا بلا لعدم التعيين وتسمى هذه متصلة وهي على نوعين احدهما ان تكون مسبوقة بهمزة يطلب بها وبام التعيين كما مثلنا النوع الثاني ان تكون مسبوقة بهمزة التسوية سواء اوجدت لفظة ام لا وهي الداخلة على جملة بحيث تكون الهمزة مع الجملة في محل المصدر كقوله تعالى وسواء عليهم انذرتهم ام لم تنذرهم اي سواء عليهم الانذار وعدمه وانما سميت ام هذه متصلة لان ما بعدها وما قبلها لا يستغنى باحدهما عن الآخر والمتصلة بقسميها تشرك في الاعراب والمعنى نحو سواء اجاء زيد ام عمرو وسواء ارأيت زيدا ام عمرا وسواء امرت بزيد ام عمرو واجاء زيد ام عمرو وارأيت زيدا ام عمرا وامرت بزيد ام عمرو فعمرو تابع لزيد في اعرابه ومشارك له في حكمه واما ام المنقطعة فهي الخالية مما ذكر في المتصلة فلا يقدم عليها هموة يطلب بها وبام التعيين ولا همزة التسوية وسميت منقطعة لوقوعها بين جملتين مستقلتين

'Amr?', when you are quite sure that one of the two is there. For this reason the answer must be specifically 'Zayd' or 'Amr', and cannot be 'yes' or 'no' because these do not specify.³

12.51 This 'am 'or' is called 'conjunctive',¹ and is of two kinds: (a) preceded by the interrogative 'a '?' which, with 'am 'or', requests specification as already illustrated, and (b) preceded by the 'equalizing 'a'² (whether formally expressed or not). This second 'am 'or' occurs before sentences in which 'a and its own sentence are together equivalent in status³ to a verbal noun, as in the Qur'anic *wa-sawā'un Calayhim 'a-'andartahum 'am lam tundirhum* 'and it is the same for them whether you warned them or did not warn them',⁴ i.e. *sawā'un Calayhim al-'indāru wa-Cadmuhu* 'the same for them is warning or the lack of it'. This 'am 'or' is only called 'conjunctive' because neither what precedes it nor what follows it can be dispensed with in a self-sufficient utterance.⁵ Both kinds of 'conjunctive 'am' associate the coordinated elements in inflection and meaning, e.g. *sawā'un 'a-jā'a zaydun 'am Camrun* 'it is the same whether Zayd or Amr came',⁶ *sawā'un 'a-ra'aytu zaydan 'am Camran* 'it is the same whether I saw Zayd or Amr', *sawā'un 'a-marartu bi-zaydin 'am Camrin* 'it is the same whether I passed by Zayd or Amr'. Likewise 'a-jā'a zaydun 'am Camrun 'did Zayd or Amr come?', 'a-ra'aytu zaydan 'am Camran 'did I see Zayd or Amr?' and 'a-marartu bi-zaydin 'am Camrin 'did I pass by Zayd or Amr?'. In all these Camrun 'Amr' is a concordant of zaydun 'Zayd' in its inflection and shares its logical predicament.

12.52 There is also the 'disjunctive 'am',¹ to which none of the above remarks on the 'conjunctive 'am' apply: it is not preceded by the interrogative 'a '?' which, with 'am 'or', requests specification, nor by the 'equalizing 'a'. It is called 'disjunctive' because it occurs between two independent sentences,² and is inseparably associated with the

ولا يفارقها معنى الاضراب تقول جاء زيد ام عمرو ورأيت زيدا ام عمرو ومررت بزيد ام عمرو معناه بل عمرو وهي حينئذ مشتركة في الأعراب دون المعنى ————— وسادسها أما المكسورة الهمزة المسبوقه بمثلها او بما في معناها تقول جاء اما زيد واما عمرو ورأيت (45a) اما زيدا واما عمرا ومررت اما بزيد واما بعمرو فعمرو تابع لزيد في اعرابه وفي حكمه واسقط هذه من حروف العطف ابن هشام وهو مذهب ابي علي وابني كيسان وبرهان بفتح الباء الموحدة واما اكثر النحويين فهي عندهم في الطلب نحو تزوج اما هنداً واما اختها وفي الخبر نحو جاءني اما زيد واما عمرو بمنزلة او في العطف والمعنى فتكون بعد الطلب للتخيير والاباحة وبعد الخبر للشك والابهام وعند الاولين انها مثل او في المعنى فقط لا في العطف والسابع بل فيعطف بها بعد الايجاب نحو قام زيد بل عمرو ورأيت زيدا بل عمرا ومررت بزيد بل عمرو فعمرو تابع لزيد في اعرابه دون حكمه وهو الموصوف بالفعل دون

meaning of retraction,³ e.g. *jā'a zaydun 'am Camrun* 'Zayd came, or else ^{Camr}'Amr', *ra'aytu zaydan 'am Camran* 'I saw Zayd, or else ^{Camr}'Amr', and *marartu bi-zaydin 'am Camrin* 'I passed by Zayd, or else ^{Camr}'Amr', in the meaning of *bal* 'or rather'. Hence it associates in inflection but not in meaning.⁴

12.6 (6) '*immā* 'either',¹ (spelt with *i* after the '*'*), which must be followed by another '*immā* or a synonym² e.g. *jā'a 'immā zaydun wa-'immā Camrun* 'either Zayd came or ^{Camr}'Amr', *ra'aytu (45a) 'immā zaydan wa-'immā Camran* 'I saw either Zayd or ^{Camr}'Amr' and *marartu 'immā bi-zaydin wa-'immā bi-Camrin* 'I passed either by Zayd or by ^{Camr}'Amr', where ^{Camr}'Amr' is a concordant of *zaydun* 'Zayd' in its inflection and in its logical predicament. This particle is omitted from the particles of coordination by Ibn Hišām, following Abū Calī, Ibn Kaysān and Ibn Barhān³ (spelt with *a* after the *b*). But in the opinion of most grammarians, when it occurs after demands, e.g. *tazawwaj 'immā hindan wa-'immā 'uḡtahā* 'marry either Hind or her sister' or in predicative statements, e.g. *jā'a 'immā zaydun wa-'immā Camrun* 'Zayd came or ^{Camr}'Amr', it has exactly the same status⁴ as '*aw* 'or' both in being a coordinator and in meaning, in that after demands it serves to denote restricted or free choice,⁵ and after statements it serves to denote doubt or to induce it. In the opinion of the former authorities,⁶ however, '*immā* 'either' is only similar in meaning to '*aw* 'or' and not in being a coordinator.

12.7 (7) *bal* 'nay rather',¹ used as a coordinator after an assertion,² e.g. *qāma zaydun bal Camrun* 'Zayd, nay rather ^{Camr}'Amr stood', *ra'aytu zaydan bal Camran* 'I saw Zayd, nay rather ^{Camr}'Amr' and *marartu bi-zaydin bal Camrin* 'I passed by Zayd, nay rather ^{Camr}'Amr', where ^{Camr}'Amr' is a concordant of *zaydun* 'Zayd' in its inflection but not in its logical predicament, since it is ^{Camr}'Amr, not Zayd, who is qualified by the verb.³

زيد وبعد النفي نحو ما جاء زيد بل عمرو وما رأيت زيدا بل عمرا وما مررت
 بزيد بل عمرو فعمر و تابع لزيد في اعرابه دون حكمه وعمرو هو الموصوف بالفعل دون
 زيد والشامخ لا يعطف بها بعد الايجاب نحو قام زيد لا عمرو ورأيت زيدا لا عمرا
 ومررت بزيد لا عمرو فعمر و تابع لزيد في اعرابه دون حكمه وزيد هو الموصوف
 بالفعل دون عمرو وبعد الامر نحو اضرب زيدا لا عمرا فزيد هو المأمور بضربه دون
 عمرو وعمرو تابع لزيد في اعرابه والتاسع لكن يسكون النون ويعطف بها بشروط
 افراد معطوفها وان تسبق بنفي او نهي وان لا تقترب بالواو عند الاكثرين مثالها
 بعد النفي نحو ما قام زيد لكن عمرو وما رأيت زيدا لكن عمرا وما مررت بزيد
 لكن عمرو فعمر و تابع لزيد في اعرابه دون حكمه وعمرو هو الموصوف (45a) بالفعل
 دون زيد ومثالها بعد النهي لا تضرب زيدا لكن عمرا فزيد هو المنهي عن ضربه
 دون عمرو وعمرو تابع لزيد في اعرابه دون حكمه وليست عاطفة اذا تلتها جملة

12.71 It also occurs after negation,¹ e.g. *mā jā'a zaydun bal ʿAmrun* 'Zayd did not come but rather ʿAmr', *mā ra'aytu zaydan bal ʿAmran* 'I did not see Zayd but rather ʿAmr', and *mā marartu bi-zaydin bal ʿAmrin* 'I did not pass by Zayd but rather ʿAmr', where ʿAmrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in its inflection but not in its logical predicament, since it is ʿAmr, not Zayd, who is qualified by the verb.²

12.8 (8) *lā* 'not',¹ used as a coordinator after assertions, e.g. *qāma zaydun lā ʿAmrun* 'Zayd stood, not ʿAmr', *ra'aytu zaydan lā ʿAmran* 'I saw Zayd, not ʿAmr' and *marartu bi-zaydin lā ʿAmrin* 'I passed by Zayd, not ʿAmr', where ʿAmrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in its inflection but not in its logical predicament, since it is Zayd, not ʿAmr, who is qualified by the verb.²

12.81 It also occurs after the imperative, e.g. *idrib zaydan lā ʿAmran* 'strike Zayd not ʿAmr',¹ where Zayd is the one who is commanded to be struck, not ʿAmr, hence the word ʿAmrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in inflection only.²

12.9 (9) *lākin* 'but',¹ (spelt with unvowelled *n*), used as a coordinator on certain conditions: (a) that the coordinated element be a single word,²(b) that it be preceded by negation or prohibition³ and (c) that it not be accompanied by *wa* 'and', in the opinion of most grammarians.⁴ Examples after negation: *mā qāma zaydun lākin ʿAmrun* 'Zayd did not stand, but ʿAmr', *mā ra'aytu zaydan lākin ʿAmran* 'I did not see Zayd, but ʿAmr', and *mā marartu bi-zaydin lākin ʿAmrin* 'I did not pass by Zayd, but ʿAmr', where ʿAmrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in its inflection but not in its logical predicament, as it is ʿAmr who is qualified by the verb (45b) not Zayd. Examples after prohibition:⁵ *lā taḍrib zaydan lākin ʿAmran* 'do not strike Zayd, but ʿAmr', where Zayd is the one forbidden to be struck, not ʿAmr, hence ʿAmrun 'ʿAmr' is a concordant of *zaydun* 'Zayd' in its inflection but not in its logical predicament.

كقول الشاعر
 ان ابن ورقاء لا تخشى بواده (جمع بادرة وهي الحدة) لكن وقائعه في الحرب تنتظر
 فوقائعه مبتدأ وتنتظر خبره ولكن الداخلة على هذه الجملة حرف ابتداء او تلت
 واوا نحو ما كان محمد ابا احد من رجالكم ولكن رسول الله فليس رسول الله
 معطوفا على ابا احد من عطف مفرد على مفرد بل هو خبر لكان محذوف اي ولكن
 كان رسول الله او سبقت بايجاب نحو قام زيد لكن عمرو لم يقم فعمرو مبتدأ
 ولم يقم خبره ولكن حرف ابتداء ولا يجوز لكن عمرو بالافراد على انه معطوف
 لفوات شرطه وهو النفي والنهي والعاشر حتى وهي تشرك في الاعراب والمعنى

12.901 This particle is not a coordinator if it is followed by a sentence,¹ as in the verse

'inna bna warqā'a lā tuḡṣā bawādiruhu

lākin waqā'i^{Cu}hu fī l-ḥarbi tuntaẓaru

'Indeed the onslaughts (bawādiru 'onslaughts' is the plural of bādiratun, i.e. ḥiddatun 'vehemence') of Ibn Warqā' are not feared, but his attacks in battle are anticipated'.² Here waqā'i^{Cu} 'attacks' is the subject, tuntaẓaru 'are anticipated' is its predicate,³ and lākin 'but' preceding this sentence is a particle which introduces equational sentences.⁴

12.902 Likewise if it follows wa 'and',¹ as in the Qur'anic mā kāna muḥammadun 'abā 'aḥadin min rijālikum wa-lākin rasūla llāhi 'Muḥammad is not the father of any of your men, but the apostle of God',² where rasūla llāhi 'the apostle of God' is not coordinated to 'abā 'aḥadin 'the father of one' as one single element coordinated to another,³ but is the predicate of an elided kāna 'is, has always been', i.e. wa-lākin kāna rasūla llāhi 'but he is the apostle of God'.

12.903 In the same way, when it is preceded by an assertion, e.g. qāma zaydun lākin ʿamrun lam yaqum 'Zayd stood, but ʿAmr did not stand', ʿamrun 'ʿAmr' is the subject of an equational sentence,¹ lam yaqum 'he did not stand' is its predicate, and lākin 'but' is a particle which introduces equational sentences. It is not allowed to say lākin ʿamrun 'but ʿAmr' by itself as if it were coordinated, because the necessary condition is lacking, viz. that of being preceded by negation or prohibition.

وقوله في بعض المواضع اشارة الى ان العطف بها قليل عند البصريين وانكره الكوفيون ويحملون ما اوهم العطف على ان حتى فيه ابتدائية وما بعدها على اضرار عامل وعلى اعمالها انما تعمل بشروط اربعة احدها كون المعطوف اسما لانها منقولة من حتى الجارة وهي لا تدخل على الافعال والثاني كونه ظاهرا فلا يجوز قام القوم حتى انا والثالث كونه بعضا من المعطوف عليه تحقيقا نحو اكلت السمكة حتى رأسها او تأويلا نحو
 القى الصحيفة كي يخفف رحله والزاد حتى نعله القاهها
 فان الصحيفة (46a) والزاد في تأويل القى ما يثقله او شبيها بالبعض في شدة الاتصال كقولك اعجبني الجارية حتى كلامها ويمتنع حتى ولدها لان ولدها ليس جزءا منها ولا شبيها به وضابط ذلك انه ان حسن الاستثناء المتصل حسن دخول حتى والا فلا

12.91 (10) *hattā* 'even',¹ which associates both in inflection and meaning. When the author adds: in certain positions,² he is indicating that its use as a coordinator is rare in the opinion of the Baṣrans and denied altogether by the Kūfans.³ They attribute its coordinating implications to the fact that, in such cases, it is a particle which introduces equational sentences, and that an operator has been suppressed after *hattā* 'even', making *hattā* itself the operator. It operates only on four conditions: (a) the coordinated element must be a noun, because this *hattā* 'even' is transferred from the *hattā* 'till' which is an oblique operator and does not occur before verbs,⁴ (b) the coordinated noun must be overt: it is not allowed to say **qāma l-qawmu hattā 'anā* 'the people stood, even I',⁵ (c) the coordinated noun must be part of its antecedent, either literally, as in '*akaltu s-samakata hattā ra'sahā* 'I ate the fish, even its head', or figuratively,⁶ as in the verse

'*alqā ṣ-ṣaḥīfata kay yuḡaffifa raḥlahu*

wa-z-zāda hattā naḥlahu 'alqāhā

'he threw away the letter to lighten his saddle, and the supplies and even his sandals he threw away',⁷ where the letter (46a) and the supplies can be paraphrased as 'he threw away what weighed heavily on him'. Alternatively the coordinated noun only needs to resemble a part of its antecedent when the connection between the two is extremely close, e.g. '*aḥḥabatnī l-jāriyatu hattā kalāmuhā* 'the girl delighted me, even what she said', while it is impossible to say **hattā waladuhā* 'even her son' because her son is neither part of her nor resembles part of her. The guiding principle for all this is that if it is correct⁸ with 'continuous exception' then it is also correct with *hattā* to occur before it, otherwise not.⁹

والرابع ان يكون ما بعدها غاية لما قبلها في زيادة حسية مرجعها الى الحس والمشاهدة نحو فلان يهب الاعداد الكثيرة حتى الالف او في زيادة معنوية مرجعها الى المعنى نحو مات الناس حتى الانبياء او في نقص حسي نحو المؤمن يجزي بالحسنات حتى مثقال الذرة او في نقص معنوي نحو غلبك الناس حتى النساء والصبيان وتكون للتدرج بان ينقص ما قبلها شيئا فشيئا وتفيد مطلق الجمع كالواو لا للترتيب كالفاء وثم خلافا لابن الحاجب بدليل قوله عليه الصلاة والسلام كل شيء بقضاء وقدر حتى العجز والكيس ولا ترتيب في القضاء والقدر وانما الترتيب في ظهور المتعلقات وهذه الحروف العشرة مع اختلاف معانيها تشرك ما بعدها لما قبلها في اعرابه فان عطفت انت بها على مرفوع رفعت المعطوف او على منصوب نصبت المعطوف او على مخفوض خفضت المعطوف او على مجزوم جزمت المعطوف تقول في عطف الاسم على الاسم في الرفع جاء زيد وعمرو وفي النصب رأيت زيدا وعمرا وفي الخفض مررت بزيد وعمرو واما في الفعل فتقول في عطف الفعل على

12.911 Finally, (d) what follows *hattā* 'even' must be a limit¹ to the antecedent in terms of some perceptible addition ultimately going back to perception and observation, e.g. *fulānun yahabu l-'a^cdāda l-kaṭīrata ḥattā l-'ulūfa* 'so-and-so donates large sums, even thousands', or some abstract addition² ultimately going back to the meaning of the antecedent, e.g. *māta n-nāsu ḥattā l-'anbiyā'u* 'the people died, even the prophets', or some perceptible decrease, e.g. *al-mu'minu yujzā bi-l-ḥasanāti ḥattā miṭqāli q-darrati* 'the believer is rewarded for good deeds, even for the weight of an atom',³ or some abstract decrease,⁴ e.g. *ḡalabaka n-nāsu ḥattā n-nisā'u wa-ṣ-ṣibyānu* 'the people browbeat you, even the women and children'.

12.912 It also serves for gradation,¹ in that its antecedent proceeds little by little, and it can convey absolute coordination² like *wa* 'and' without any of the ordering implied by *fa* 'and then' or *ṭumma* 'then' (contrary to Ibn al-Ḥāḡib).³ This is proved by the Saying of the Prophet (blessing and peace upon him): *kullu ṣay'in bi-qaḍā'in wa-qadarin ḥattā l-^cajzu wa-l-kaysu* 'everything is by decree and predestination, even incapacity and intelligence',⁴ for there is no ordering in decree and predestination, since ordering can only appear in things which are connected with each other.

12.92 These, then, are the ten particles (with their various meanings)¹ which associate their antecedent with what follows them in inflection, and when you use them as coordinators with an independent antecedent you make the coordinated element likewise independent, with a dependent antecedent you make the coordinated element likewise dependent, with an oblique antecedent you make the coordinated element likewise oblique, and with an apocopated antecedent you make the coordinated element likewise apocopated. Thus you say (coordinating one independent noun with another) *jā'a zaydun wa-^camrun* 'Zayd and ^cAmr came', and in dependence *ra'aytu zaydan wa-^camran* 'I saw Zayd and ^cAmr', and in obliqueness *marartu bi-zaydin wa-^camrin* 'I passed by Zayd and ^cAmr'.²

الفعل في الرفع يقوم ويقعد زيد وفي النصب لن يقوم ويقعد زيد وفي الجزم لم يقوم ويقعد زيد وقس سائر الحروف على هذا تنبيه فهم من كونه لم يشترط في العطف ما اشترط في النعت من كونه موافقا للمنعوت في التعريف والتشكير انه يجوز عطف النكرة على المعرفة نحو جاء زيد ورجل وعطف المعرفة على النكرة نحو جاء رجل وزيد والمفرد على المثنى والمجموع وعكسه والظاهر على المضمر والمضمر على الظاهر ونما فرغ من بيان الثاني من التوابع وهو عطف النسق شرع في بيان الثالث منها وهو التوكيد فقال

باب التوكيد اي الموكد بكسر الكاف من اطلاق المصدر مرادا به اسم الفاعل ويقال فيه ايضا التاكيد بالهمزة وبإبدال الهمزة الفا والواو اكثر ولذلك شاع استعماله بالواو عند النحاة التوكيد بمعنى الموكد تابع يقرر امر متبوعه في النسبة

12.93 With verbs, when coordinating one verb with another in independence you say *yaqūmu wa-yaqūdu zaydun* 'Zayd stands and sits', in dependence *lan yaqūma wa-yaqūda zaydun* 'Zayd will not stand and sit', and in apocopation *lam yaqum (46b) wa-yaqūd zaydun* 'Zayd did not stand and sit'.¹ Use these as an analogy² for the rest of the particles.

12.94 Note: It is understood from the fact that coordination is not bound by the same conditions as the adjective (i.e. agreement with the antecedent in definition and indefiniteness)¹ that it is allowed to coordinate the undefined to the defined, e.g. *jā'a zaydun wa-rajulun* 'Zayd and a man came', or the defined to the undefined, e.g. *jā'a rajulun wa-zaydun* 'a man and Zayd came', or the singular to the dual and plural and vice versa, or the overt to the pronoun and the pronoun to the overt.²

12.95 Having finished setting out the second of the concordants, namely sequential coordination,¹ the author now turns to the third of them, i.e. corroboration.

CHAPTER THIRTEEN

13.0 Chapter on corroboration.¹ In other words, on the 'corroborating element' (*al-muwakkid*, spelt with *i* after the *k*, but he uses the unqualified verbal noun to mean the agent noun). It is sometimes called *ta'kid* 'corroboration' with *'*, or *tākīd*, showing alternation of *ā* and *a'*, but *tawkid* with *w* is commoner and for that reason its use is most widespread among grammarians.

13.1 Corroboration¹ (meaning 'the corroborating element') is a concordant which establishes the import of its antecedent with regard to its

والشمول وهو على قسمين لفظي ومعنوي فاللفظي هو الذي يعاد فيه المتبوع بعينه
 او بموافقه معنى وكل منهما يكون في الاسم نحو قول الشاعر
 اخاك اخاك ان من لا اخا له كساع الى الهيجاء بغير سلاح
 فانتصاب اخاك الاول بتقدير احفظ او الزم او نحو ذلك واخاك الثاني تأكيد الاول
 وقولك حقيق جدير فانه بمعنى حقيق ويكون في الفعل نحو قول الشاعر
 فابن الى ابن النجاء بيفلتي اتاك اتاك اللاحقون احبس احبس
 والشاهد في قوله اتاك اتاك فكرر الفعل والمفعول واللاحقون فاعل اتاك الاول واما
 الثاني فلا فاعل له لانه لم يوث به للاستناد بل لمجرد التأكيد وقولك سكت صمت

relationship and scope, and is of two kinds, formal and abstract.²

13.11 (1) In the formal kind the antecedent is repeated either (a) identically or (b) by means of a synonym.¹ Both types occur with nouns, e.g. the verse

'aḳāka 'aḳāka 'inna man lā 'aḳā lahu
 ka-sā^cin 'ilā l-hayjā'i bi-ḡayri silāḥin

'your brother! your brother! One who has no brother is like one who runs off into the desert with no weapon',² where the dependent form of the first 'aḳāka 'your brother' is caused by an implicit *iḥfaẓ* 'look to!', *ilzam* 'stay by!' or something of that sort, while the second 'aḳāka 'your brother' is a corroboration of the first. An example of type (b) is the expression ḥaḳīqun jadīrun 'true, right', for jadīrun 'right' is synonymous with ḥaḳīqun 'true'.³

13.12 It also occurs with verbs, as in the verse

fa-'ayna 'ilā 'ayna n-najā'u bi-baḡlatī
 'atāka 'atāka l-lāḥiqūna ḥbisi ḥbisi

'where, whither are you rushing off with my mule!? The pursuers have overtaken you, overtaken you, stop! stop!'.¹ The evidence² here is in the expression 'atāka 'atāka 'have overtaken you, overtaken you', in which the verb and its direct object are repeated. The agent of the first 'atāka 'have overtaken you' is al-lāḥiqūna 'the pursuers', but the second 'atāka has no agent because it was not introduced in order to be a predicate but merely as a corroborative. Another example is

فانه بمعنى (47a) السكوت ويكون في الحرف نحو قول الشاعر
 لا لا ابوح بحب بشنة (وهي محبوبته) انها اخذت علي مواثقا وعهودا
 فكرر حرف الجواب وهو لا مرتين وقولك اجل جبر فان جبر بمعنى اجل وليس من
 التوكيد اللفظي ما كرر في قوله تعالى كلا اذا دكت الارض دكا دكا لان معناه دكا
 بعد دك وان الدك كرر عليها حتى صارت هبا منبشا ولا ما كرر في قوله تعالى
 وجاء ربك والملك صفا صفا لان معناه ان الملائكة ينزلون فيصطفون صفا بعد صفا
 محققين بالجن والانس فليس الثاني في الآيتين تأكيد بل المراد به التكرير كما
 تقول علمته النحو بابا بابا والقسم الثاني المعنوي وسيأتي في كلامه وكل من
 القسمين تابع للمؤكد بفتح الكاف في رفعه ان كان مرفوعا وفي تصبه ان كان منصوبا
 وفي خفضه ان كان مخفوضا وفي تعريفه ان كان معرفة وفهم من اقتضاه على
 التعريف ان التوكيد لا يكون نكرة بخلاف النعت فانه يكون نكرة والمعنوي نوعان

the expression *sakata šamata* 'he was silent, he was quiet', for *šamata* 'he was quiet' has the same meaning (47a) as being silent.

13.13 It also occurs with particles, as in the verse

lā lā 'abūhu bi-ḥubbi baṭnata 'innahā
'aḳadat Ḡalayya mawāṭiqan wa-Ḡuhūdan

'I shall not, not reveal the love of Baṭna (i.e. Buṭayna his beloved) for she has taken against me covenants and oaths',¹ in which the particle of response, namely *lā* 'not' has been repeated. Another example is the expression *'ajal jayri* 'aye, yes', where *jayri* 'yes' has the same meaning as *'ajal* 'aye'.

13.14 Repetition itself is not necessarily formal corroboration, e.g. in the Qur'anic *kallā 'igā dukkat il-'arḍu dakkan dakkan* 'nay, when the earth is crushed with a crushing, a crushing',¹ for this means with one crushing after another and that the crushing will be repeated until the earth has become a dispersed cloud of dust. Nor is the repetition in the Qur'anic *wa-jā'a rabbuka wa-l-malaku šaffan šaffan* 'and your Lord and the angels came, rank upon rank',² formal corroboration, because it means that the angels will descend and form themselves into row after row, surrounded by the Jinn and mankind. The second element in both these verses is not a corroborative but a deliberate repetition,³ just as when you say *Ḡallamtuhu n-naḥwa bāban bāban* 'I taught him grammar chapter by chapter'.⁴

13.2 (2) Second is the abstract kind, which will be discussed in due course. Both kinds are concordants of the antecedent (*muwakkad* 'corroborated element', with a after the k)¹ in its independence, if the antecedent is independent, in its dependence, if the antecedent is dependent, in its obliqueness, if the antecedent is oblique, and in its definition, if the antecedent is defined. It is understood from the author's limitation to definition that corroboration is never undefined, unlike the adjective, which may be undefined.²

أحدهما ما يؤكد به لرفع المجاز عن الذات ويكون بالفاظ معلومة عند العرب وهي النفس والعين خاصة فإن قلت جاء زيد احتمال أن يكون الجائي خبره أو كتابه أو غلامه فإذا قلت نفسه أو عينه ارتفع الاحتمال ولك أن تقول بالنفس وحدها وبالعين وحدها وإن تجمع بينهما بشرط أن تقدم النفس وتؤخر العين في اللفظ نحو جاء زيد نفسه عينه لأن النفس هي الجملة والعين مستعارة لها ويجمعان على وزن أفعل بضم العين جمع قلة وجوبا على الأفصح مع غير المفرد وهو المثنى والمجموع تقول في التثنية جاء الزيدان أنفسهما أو أعينهما أو أنفسهما أعينهما (47b) ويجوز في غير الأفصح نفسهما وعينهما بالافراد وفي الجمع جاء الزيدون أو زيد وعمرو وبكر أنفسهم أو أعينهم أو أنفسهم أعينهم ولا يجوز نفوسهم أو عيونهم

13.3 Abstract corroboration is of two kinds: (a) the corroborative which removes the possibility of an entity being taken metaphorically,¹ and it uses certain well-known expressions, (well-known, that is, to the Arabs),² namely:

13.31 *an-nafsu* 'the self', *al-ʿaynu* 'the essence', these two in particular.¹ Thus, if you say *jā'a zaydun* 'Zayd came', it may be that what actually did come was news of Zayd or a letter from him, or his boy, but when you say *jā'a zaydun nafsuhu* or *ʿaynuhu* 'Zayd himself came', this possibility is removed.² You may say *nafsu-* '-self' alone or *ʿaynu-* '-self' alone, or you may combine them on condition that *nafsu-* is put before *ʿaynu-* in the utterance, e.g. *jā'a zaydun nafsuhu ʿaynuhu* 'Zayd himself in person came', because *an-nafsu* 'the self' is the comprehensive term³ and *al-ʿaynu* 'the essence' is metaphorical⁴ for the self. They both make their plural in the *ʾafʿul* pattern (with *u* after the *ʿ*), which is a plural of paucity.⁵ In pure speech the plural is compulsory with anything not singular (i.e. the dual and plural): in the dual you say *jā'a z-zaydāni ʾanfusuhumā* or *ʾaʿyūnuhumā*, or *ʾanfusuhumā ʾaʿyūnuhumā* 'the two Zayds themselves came' (47b), though in impure speech⁶ it is allowed to say *nafsuhumā* or *ʿaynuhumā* '*theirself' with singular corroboratives. In the plural you say *jā'a z-zaydūna* (or *zaydun wa-ʿamrun wa-bakrun*) *ʾanfusuhum* or *ʾaʿyūnuhum*, or *ʾanfusuhum ʾaʿyūnuhum* 'the Zayds (or 'Zayd, ʿAmr and Bakr') themselves came'. It is not allowed to say *nufūsuhum*, *ʿuyūnuhum* or *nufūsuhum ʿuyūnuhum* '*theirselves'.⁷ In the masculine singular you say, for

او نفوسهم عيونهم وفي المفرد المذكر جاء زيد نفسه او عينه او نفسه عينه وفي المؤنث جاءت هنت نفسها او عينها او نفسها عينها وفي جمع المؤنث جاءت الهنات أنفسهن او اعيهن او أنفسهن اعيهن وقد علم مما تقرر انه لا بد من ضمير متصل بالنفس والعين مطابق للمؤكد بفتح الكاف الا في التثنية على الافصح كما مر والنوع الثاني ما يؤكد به لرفع توهم ارادة الخصوص بما ظاهره العموم ويكسبون بلفظ كل واجمع وجميع وعامة مع قلة لغير المثنى وهو الجمع والمفرد ان يتجزأ ذلك الغير بنفسه نحو جاء القوم كلهم او اجمعون او جميعهم او عامتهم او يتجزأ بعامله نحو اشترت العبد كله او جميعه او عامته ولا يجوز جاء زيد كله لانه لا يتجزأ بذاته ولا بعامله وانما كان ذلك لرفع الاحتمال المذكور لانك اذا قلت جاء القوم يحتمل انك تريد بالقوم بعضهم كما في قوله تعالى يجعلون اصابعهم في اذانهم اي بعضها وهو الانامل فلما قلت كلهم ارتفع ذلك الاحتمال ويجب ان

example, *jā'a zaydun nafsuhu* or *ʿaynuhu* or *nafsuhu ʿaynuhu* 'Zayd himself came', in the feminine singular you say *jā'at hindun nafsuhā* or *ʿaynuhā* or *nafsuḥā ʿaynuhā* 'Hind herself came', and in the feminine plural *jā'at il-hindātu ʿanfusuḥunna* or *ʿaynuḥunna* or *ʿanfusuḥunna ʿaynuḥunna* 'the Hinds themselves came'.

13.32 It will be recognized from the foregoing that in the purest speech *nafsu-* and *ʿaynu-* 'self'¹ must always be suffixed by a bound pronoun corresponding to the corroborated element (*al-muwakkad*, spelt with a after the k), except in the dual, as already mentioned.²

13.4 (b) The second kind of abstract corroboration is that used to remove the supposition of an intended particularity in something of ostensibly general meaning. This is done by means of *kullun* 'all',¹ *ʾajmaʿu* 'whole', and also (but rarely) *jamīʿun* 'all' and *ʿāmmatun* 'totality', with everything but the dual² (i.e. the plural and singular), provided that the non-dual entity is by itself divisible into parts, e.g. *jā'a l-qawmu kulluhum* or *ʾajmaʿūna* or *jamīʿuhum* or *ʿāmmatuhum* 'the people came, all of them', or is divisible into parts by its own operator,³ e.g. *ištāraytu l-ʿabda kullahu* or *jamīʿahu* 'I bought the slave, all of him'. It is not allowed to say **jā'a zaydun kulluhu* 'Zayd came, all of him', because 'Zayd' is indivisible both in essence and by its own operator.⁴ This corroboration is used simply to remove the above-mentioned possibility, because when you say *jā'a l-qawmu* 'the people came' it is quite possible that you only mean some of them (as in the Qur'anic *yajʿalūna ʾaṣābiʿahum fī ʾāḍānihim* 'they put their fingers in their ears',⁵ meaning some part of their fingers, namely the tips), so when you add *kulluhum* 'all of them', that possibility is removed.⁶

يتصل كل واجمع وجميع وعامة بضمير الموكد لفظا ليحمل الربط بين التابع والمتبوع فليس من التوكيد خلق لكم ما في الأرض جميعا لعدم الضمير ولو كان كذلك لقال جميعه وايضا التوكيد بجميع قليل كما مر فلا يحمل عليه التنزيل كما قاله ابن هشام في المغنى بل جميعا حال من ما الموصولة ويؤكد المثني بكلا وكلتا تقول جاء الزيدان كلاهما والمرأتان كلاهما اذا اتحد معنى المسند الى الموكد كما في قام الزيدان كلاهما فلا يؤكد بهما اذا اختلف فلا يقال مات زيد وعاش (48a) عمرو كلاهما ويؤكد باجمع للمفرد المذكر وبجمعاء للمفرد المؤنث وبجمعهما لجمعهما فجمع اجمع اجمع اجمعون موكد به جمع الذكور كما مر وجمع جمعاء جمع بضم الجيم فيؤكد به جمع الاناث وقد يحتاج المقام الى زيادة التوكيد فيؤتى بالفاظ اخر معلومة وتسمى تلك الالفاظ توابع اجمع وتوابع اجمع لا تتقدم عليه وهي اي توابع اجمع آتت مأخوذ من تكتع الجلد اذا اجتمع وابتع مأخوذ من البتع وهو طول العنق

13.41 *kullun* 'all', '*ajma*^{Cu} 'whole',¹ *jamī*^{Cun} 'all' and *Āmmatun* 'totality' must always be formally suffixed with the pronoun of the corroborated element in order to achieve a link between the corroborative and its antecedent.

13.42 The following is not corroboration: the Qur'anic *ḵalaḵa lakum mā fī l-ʿarḍi jamī*^{Cun} 'he created for you what is in the earth, totally',¹ because it lacks a pronoun. If it had been corroboration it would have been *jamī*^{Cahu} 'all of it', but in any case corroboration with *jamī*^{Cun} is rare, as already mentioned,² and the Revelation is not to be taken as evidence of it as Ibn Hišām claims in his *Muḡnī l-labīb*;³ on the contrary, *jamī*^{Cun} 'all, totally' in this verse is a circumstantial qualifier of the relative *mā* 'that which'.

13.43 The dual is corroborated by *kilā* (masc.) and *kiltā* (fem.) 'all two, both',¹ e.g. *jāʿa z-zayḍāni kilāhumā wa-l-marʿatāni kiltāhumā* 'the two Zayds both came and both the women', provided that the predicate of both corroborated elements is the same, e.g. *qāma z-zayḍāni kilāhumā* 'the two Zayds both stood'. If it is different *kilā* and *kiltā* 'both' must not be used to corroborate: one does not say **māta zayḍun wa-Āḡša* (48a) *Āmrun kilāhumā* 'Zayd died and Āmr lived, both of them'.²

13.44 '*ajma*^{Cu} 'whole'¹ is used in corroborating the masculine singular, *jam*^{Cā'u} for the feminine singular, and *jam*^{Cuhumā} 'the whole of them two' for two together. The plural of '*ajma*^{Cu} 'whole' is '*ajma*^{Cūna} for corroborating the masculine plural (as already mentioned), and the plural of *jam*^{Cā'u} 'whole' is *juma*^{Cu} (with u after the j) for corroborating the feminine plural'.²

13.45 Occasionally the situation requires extra corroboration, and so certain well-known expressions are introduced, which are termed the 'subsidiaries of '*ajma*^{Cu}','¹ and the subsidiaries of '*ajma*^{Cu} 'whole'', which never precede '*ajma*^{Cu}', are (i.e. the 'subsidiaries of '*ajma*^{Cu}') namely '*akta*^{Cu} 'all', derived from *takatta*^{Ca} l-jildu 'the skin contracted', i.e. gathered itself together',² '*abta*^{Cu} 'all', derived from

وابمع بالصاد المهملة مأخوذ من البمع وهو العرق المجتمع والاصل افراد النفس عن العيين وكل عن اجمع واجمع عن توابعه تقول في افراد النفس عن العيين في الرفع قام زيد نفسه وفي افراد كل عن اجمع في النصب رأيت القوم كلهم وفي افراد اجمع عن توابعه في الخفض مررت بالقوم اجمعين تنبيه هذه الالفاظ كلها يوكد بها حالة كونها غير مضافة لضمير الموكد لانها انما يوكد بها غالبا بعد كل وكل مضافة الى ضمير الموكد وهذه تابعة لها فلا يحتاج الى اضافة قال تعالى فسجد الملائكة كلهم اجمعون وقد يوكد بهن استقلالا من غير ان تتقدم عليها كل نحو قولك جاء الجيش اجمع والقبيلة جمعاء والقوم اجمعون والنساء جمع قال الله تعالى لاغوينهم اجمعين وان جهنم لموعدهم اجمعين ولا يجوز تشنية اجمع ولا جمعاء عند جمهور البصريين استغناء بكلا وكلتا عن تشنية اجمع وجمعاء كما استغنوا غالبا

bata^C*un* 'being long in the neck', and '*abša*^C*u* 'all'; (its *š* having no dot above),³ derived from *baš*^C*un* 'collected sweat'.

13.5 It is normal¹ for *an-nafsu* 'the self' to be used alone without *al-ʿaynu* 'the essence', for *kullun* 'all' to be used alone without '*ajma*^C*u* 'whole', and for '*ajma*^C*u* 'whole' to be used alone without its subsidiaries: thus you say (using *an-nafsu* 'the self' alone without *al-ʿaynu* 'the essence', in independence) *qāma zaydun nafsuhu* 'Zayd himself stood', and (using *kullun* 'all' alone without '*ajma*^C*u* 'whole', in dependence) *raʾaytu l-qawma kullahum* 'I saw the people, all of them', and (using '*ajma*^C*u* 'whole' alone without its subsidiaries, in obliqueness) *marartu bi-l-qawmi ʾajma*^C*ina* 'I passed by the people, all of them'.²

13.6 Note: '*ajma*^C*u* 'whole' and its subsidiaries are all used as corroboratives without being annexed to the pronoun of their antecedent.¹ This is because they are generally used as corroboratives only after *kullun* 'all', and *kullun* is annexed itself to the pronoun of the antecedent, so that these, being subsidiaries to it, need not be annexed, cf. the Qurʾanic *fa-sajada l-malāʾikatu kulluhum ʾajma*^C*ūna* 'and the angels bowed down, all of them, all'.² They may, in fact, be used as corroboratives in their own right, without being preceded by *kullun* 'all', e.g. *jāʾa l-jayṣu ʾajma*^C*u* *wa-l-qabīlatu jam*^C*āʾu* *wa-l-qawmu ʾajma*^C*ūna* *wa-n-nisāʾu juma*^C*u* 'the whole army came, and the whole tribe, and the whole people and all the women', and cf. the Qurʾanic *la-uḡwiyannahum ʾajma*^C*ina* 'I shall most certainly lead them all astray'³ and *wa-ʾinna jahannama la-maw*^C*iduhum ʾajma*^C*ina* 'and verily Hell is promised to them all'.⁴

13.7 According to the great majority of Baṣrans it is not allowed to dualize '*ajma*^C*u* and *jam*^C*āʾu* 'whole', because *kilā* and *kiltā* 'both' make the dual of '*ajma*^C*u* and *jam*^C*āʾu* unnecessary,¹ rather in the same way as people have on the whole dispensed with the dual of *sawāʾun* 'like' (spelt with the 'lengthened ā') by using the dual of *siyyun* 'like'

بتشنية سي بكسر السين المهملة وتشديد الياء عن تشنية سواء بالمد فقالوا سيان ولم يقولوا سواءن الا نادرا واذا اجتمعت الفاظ التوكيد وجب ترتيبها بسان تقدم كل ثم اجمع ثم اجمع ثم ابتع فيجوز ان تتعدد اذا اريد التقوية لكنها بخلاف النعت المتعددة لمنعوت فانه (48b) يجوز فيها ان تتعاطف لاختلاف المعاني ولا يجوز ان تتعاطف الكلمات الموكدة بل تذكر متتابعة دون فصل على الاصح لاتحاد معناها فنزلت منزلة الشيء الواحد والعطف يقتضي المغايرة فلا يقال جاء زيد نفسه وعينه لما مر ويقال في النعت جاء زيد العالم والمالح والورع لما تقدم ولا يجوز قطع الفاظ التوكيد بخلاف النعت كما مر تنمة اذا اكد ضمير مرفوع متصل بالنفس او بالعين وجب توكيده اولا بالضمير المنفصل نحو قمت انت نفسك وقوما انتما انفسكما وقاما هما انفسهما وقوموا انتم انفسكم وقاموا هم انفسهم وقمن هن انفسهن وقمتن انتن انفسكن كراهية ايهام الفاعلية عند استتار الضمير المؤنث

(spelt with *i* after the undotted *s*, and double *y*),² saying *siyyāni* 'two like' instead, and only rarely using *sawā'āni* 'two like'.

13.8 When these corroborative expressions are combined they must be arranged in the following order: first *kullun* 'all', then *'ajma^{cu}* 'whole', then *'akta^{cu}*, *'abša^{cu}* and finally *'abta^{cu}* 'all'. They may be used severally if it is desired to strengthen the meaning, but in this they are not like adjectives used severally of an antecedent, for this (48b) allows the successive coordination of adjectives, because their meanings differ, whereas it is not allowed to coordinate corroborative words.¹ On the contrary, in the most correct speech they are mentioned in uninterrupted succession, because they all have the same meaning and thereby acquire the status of a single term.² Coordination, on the other hand, implies some difference of meaning, so we cannot say **jā'a zaydun nafsuhu wa-^caynuhu* 'Zayd came himself and himself', while we can say, with adjectives, *jā'a zaydun il-^cālimu wa-ṣ-ṣāliḥu wa-l-wari^{cu}* 'Zayd the wise, the good and the pious came'³ for the reason already given. Nor is it allowed to suspend the concordance⁴ of corroborative expressions, unlike adjectives (as dealt with above).

13.9 Supplementary Note: If an independent bound pronoun¹ is corroborated by *an-nafsu* 'the self' or *al-^caynu* 'the essence', that pronoun must first be corroborated by the free pronoun,² e.g. *qumta 'anta nafsuka* 'you yourself (masc. sing.) stood', *qūmā 'antumā 'anfusukumā* 'stand you two yourselves!', *qāmā humā 'anfusuhumā* 'they two themselves stood', *qūmū 'antum 'anfusukum* 'stand you yourselves!' (masc.), *qāmū hum 'anfusuhum* 'they themselves (masc.) stood', *qumna hunna 'anfusuhunna* 'they themselves (fem.) stood' and *qumtunna 'antunna 'anfusukunna* 'you yourselves (fem.) stood'.³ This is to avoid giving the impression that the corroborative itself has agent status when there is a concealed feminine pronoun,⁴ since, if you were to say **karajat ^caynuhā* 'herself

اذ لو قيل خرجت عينها توهمت الباصرة ونفسها توهمت الحياة وحمل ما ليس له لبس على ما التبس بخلاف قام الزيدون انفسهم فيمتنع المنفصل لان الضمير لا يؤكد الظاهر لكون الضمير اقوى من الظاهر بالاعرفية فيمتنع ان يكون تكملة لما هو دونه بخلاف ضربتهم انفسهم ومرت بهم انفسهم وقاموا كلهم فالتوكيد بالضمير المنفصل فيهن جائز لا واجب لان الضمير الموكد في الاولين غير مرفوع ولان الموكد في الثالث غير النفس والعين ولما فرغ المصنف من الثالث من التوابع شرع في رابعها وهو البذل وقال

باب البذل وهذه تسمية بصرية وعند اهل الكوفة يسمى بالترجمة والتبيين قاله الاخفش وقال ابن كيسان يسمونه التكرير وهو لغة العوض واصطلاحا هو التابيع

went out' it might be supposed to mean 'her sight went out',⁵ likewise **karajat nafsuhā* 'her self went out' might be supposed to mean 'her life went out', thereby leading to a false correlation between the un-ambiguous and the ambiguous. Conversely, with *qāma z-zaydūna* 'anfusuhum' 'the Zayds themselves stood' it is impossible to use the free pronoun, as pronouns cannot corroborate overt nouns because the pronoun is more strongly defined than the overt noun, hence it is not possible for them to be complementary to something less defined than they are.⁶ This in turn is different from the case of *ḍarabtuhum* 'anfusahum' 'I struck them themselves', *marartu bihim* 'anfusihiḥ' 'I passed by them themselves'⁷ and *qāmū kulluhum* 'they stood, all of them',⁸ for here is it allowed (but not compulsory) to corroborate them with a free pronoun, because the corroborated pronoun in the first two examples is not independent and because the corroborative in the third is neither *an-nafsu* 'the self' nor *al-ʿaynu* 'the essence'.⁹

13.91 Having finished with the third of the concordants,¹ the author now turns to the fourth of them, namely substitution.

CHAPTER FOURTEEN

14.0 Chapter on substitution.¹ This is a Baṣran term; among the Kūfans it is called 'interpretation' and 'clarification' according to al-Akfaṣ, though Ibn Kaysān said that they call it 'repetition'.² The lexical meaning of the term is 'replacement'; technically it is defined

المقصود بالحكم (49a) بلا واسطة بينه وبين متبوعه هذا حده وأما حكمه فإنه تابع للمبدل منه في اعرابه من رفع ونصب وخفض وجزم وهذا معلوم من قوله إذا أبدل اسم من اسم أو فعل من فعل تبعه في جميع اعرابه من رفع ونصب وخفض وجزم وهو أي بدل الاسم من الاسم والفعل من الفعل على أربعة أقسام بل ستة كما ستعرف الأول بدل الشيء من الشيء وهو أن يكون الثاني نفس الأول نحو قوله تعالى أن للمتقين مغازا حداثا واعنابا الآية تنبيه عبارة المصنف بما ذكر أولى من تعبير غيره ببديل كل من كل لوقوعه في اسم الله تعالى نحو إلى صراط العزيز الحميد الله فمن قرأ بالجر فإله بدل من العزيز بدل شيء من شيء ولا يقال بدل كل من كل لأن لفظ الكل إنما يطلق على ما يقبل التجزئة والله تعالى منزّه عن ذلك ولا يحتاج

as 'the concordant which is intended to follow without intermediary (49a) the same grammatical rule as its antecedent'.³ Thus defined, its grammatical rule is that it concords with its antecedent in all its inflections (i.e. independence, dependence, obliqueness and apocopation), as is obvious from the author's next words:

14.01 If one noun is substituted for another or one verb for another, it concords with it in all its inflections,¹ i.e. independence, dependence, obliqueness and apocopation, and it (i.e. the substitution of one noun or verb for another) divides into four kinds: (or rather, six,² as you will soon learn).

14.1 (1) The substitution of a thing for an identical thing,¹ i.e. where the second is the same as the first, as in the Qur'anic 'inna li-l-muttaqīna mafāzan ḥadā'iqa wa-'aⁿnāban 'verily for the pious there is a blissful place, gardens and vineyards'² (and so on to the end of the verse).

14.11 Note: The author's term for this kind of substitution is much more appropriate than that of others who call it 'substitution of a whole for a whole',¹ since it occurs with the name of Almighty God, e.g. 'ilā širāṭi l-^cazīzi l-ḥamīdi llāhi 'to the way of the Mighty, the Praiseworthy, God'.² those who read allāhi 'God' in the oblique form take it as a substitute for al-^cazīzi 'the Mighty' in substitution of a thing for an identical thing, which can hardly be called the 'substitution of a whole for a whole' here because the term 'whole' can only be applied to what is capable of division into parts, and Almighty God is entirely free from such considerations.³

بدل الشيء الى ضمير يربطه بالمبدل منه لانه نفس المبدل منه في المعنى والثاني بدل البعض من الكل وهو بدل الجزء من كله نحو قوله تعالى ولله على الناس حج البيت من استطاع اليه سبيلا فمن استطاع بدل من الناس ولا فرق في ذلك البعض بين ان يكون قليلا بالنسبة الى الباقي من المبدل منه او مساويا له او اكثر منه نحو اكلت الرغيف ثلثه او نصفه او ثلثيه ولا بد في بدل البعض من اتصاله بضمير يرجع الى المبدل منه ليربط البعض بكله سواء اكان مقدرا كما في الآية فان الضمير العائد على المبدل منه مقدر اي منهم او مذكورا كالامثلة المذكورة والثالث بدل الاشتغال نحو قوله تعالى يسألونك عن الشهر الحرام قتال فيه واختلف (49b) في المشتغل ما هو فقيل هو الاول لان الثاني اما صفة له كاعجبتني الجارية حسنها او مكتسب منه صفة نحو سلب زيد ماله فان الاول اكتسب من الثاني

14.12 The substitute of a thing needs no pronoun to link it with the antecedent because it is the same as the antecedent in meaning.¹

14.2 (2) The substitution of some of a thing for the whole of it,¹ i.e. the part for the whole, as in the Qur'anic *wa-li-llāhi Calā n-nāsi ḥajju l-bayti man istaṭā'a* 'and to God is owed by the people pilgrimage to the house (of God), whoever is able',² where *man istaṭā'a* 'whoever is able' is a substitute for *an-nāsi* 'the people'.

14.21 It makes no difference whether the part substituted is smaller, equal to or even greater than the remainder of the antecedent, e.g. '*akaltu r-raḡifa ṭulṭahu* or *niṣfahu* or *ṭulṭayhi* 'I ate the loaf, a third of it' or 'a half of it' or 'two thirds of it'.¹ In substitution of the part for the whole the part must always be suffixed with a pronoun referring to the antecedent and linking the part with its whole, whether this pronoun be implicit (as in the above Qur'anic example, where the pronoun referring to the antecedent is implicit, viz. *minhum* 'of them'), or explicit, as in the other examples given.²

14.3 (3) Inclusive substitution,¹ as in the Qur'anic *yas'alūnaka 'an iṣ-ṣahri l-ḥarāmi qitālin fīhi* 'they will ask you about the sacred month, fighting in it'.²

14.31 There is some dispute (49b) as to what includes what.¹ One view is that the first includes the second, because the second is either a quality² of the first, as in '*a^cjabatnī l-jāriyatu ḥusnuhā* 'the girl pleased me, her beauty', or something from which a quality is acquired, as in *suliba zaydun māluhu* 'Zayd was taken away, his wealth', where the

كونه مالكا ورد بانه يلزم منه ان يجوز ضربت زيدا عبده على الاشتمال وهو ممنوع وقيل هو الثاني بدليل سرق زيد ثوبه ورد بسرقة زيد فرسه وقيل وهو الاول لا اشتمال لاحدهما على الآخر بل هو بدل شيء من شيء يشتمل عامله على معناه اشتمالا بطريق الاجمال نحو اعجبني زيد علمه او حسنه او كلامه الا ترى ان الاعجاب يشتمل على زيد بطريق المجاز وعلى علمه وحسنه وكلامه بطريق الحقيقة وكذلك سرق زيد ثوبه او فرسه فان زيدا مسروق مجازا والثوب والفرس مسروقان حقيقة ولا بد في بدل الاشتمال من ضمير كما في بدل البعض من الكل اما مذكور كما في الآية المتقدمة فقتال بدل اشتمال من الشهر والرابط بينهما الهاء المجرورة بفي واما مقدر كما في قوله قتل اصحاب الاخدود النار والنار بدل من الاخدود والعائد محذوف اي

first acquired from the second the fact of its being an owner. One refutation of this is that the sentence *ḡarabtu zaydan ʿabdahu* 'I struck Zayd his slave' would then have to be allowed as a case of inclusive substitution, which is impossible.³

14.32 The other view is that the second includes the first, the proof being *suriqa zaydun ṭawbuhu* 'Zayd was stolen, his garment', but this is refuted by *suriqa zaydun farasuhu* 'Zayd was stolen, his horse'.¹

14.33 It is also said, and this is the most cogent opinion, that neither one includes the other, but that it is really substitution of a thing for an identical thing, in which the operator comprehensively includes the meaning of the substitute,¹ e.g. *ʿaḡjabanī zaydun ʿilmuhu* or *ḡusnuhu* or *kalāmuhu* 'Zayd pleased me, his knowledge' or 'his beauty' or 'his speech', for you can see that the act of pleasing includes Zayd figuratively and his knowledge, beauty and speech literally.² Similarly, in *suriqa zaydun ṭawbuhu* or *farasuhu* 'Zayd was stolen, his garment' or 'his horse', Zayd is only figuratively stolen, while his garment and horse are literally stolen.³

14.34 In inclusive substitution, as in substitution of the part for the whole, there must always be a pronoun,¹ either explicitly mentioned (as in the Qur'anic verse quoted above, where *ḡitālin* 'fighting' is an inclusive substitute of *aṣ-ṣāhri* 'the month', with the *hi* 'it' made oblique by *fī* 'in' as the link² between them), or implicitly, as in the Qur'anic *ḡutila ʿaṣḡābu l-ʿuḡḡūdi n-nāri* 'may there be killed the people of the pit, of the fire!',³ where *an-nāri* 'the fire' is a substitute of *al-ʿuḡḡūdi* 'the pit', and the referential pronoun has been elided, scil. *an-nāri fīhi* 'the fire in it'.

النار فيه والرابع بدل الاضراب والخامس بدل الغلط والسادس بدل النسيان ولفظ هذه الثلاثة لا يختلف وانما يختلف بحسب قصد المتكلم نحو قولك تصدقت بدرهم دينار فهذا صالح للاقسام الثلاثة بحسب قصد الاول وهو المبدل منه وقصد الثاني وهو البديل بان يكون قصدت الاخبار بانك تصدقت بدرهم ثم عن لك ان تخبر بانك تصدقت بدينار فكل منهما مقصود فهذا بدل اضراب ويسمى ايضا بدل (50a) بداء بالبدال المهملة والمد او قصدت الثاني فقط وسبق اللسان الى الاول فهو بديل الغلط اي بدل من اللفظ الذي هو غلط لا ان البديل نفسه هو الغلط كما قد يتوهم من ظاهر اللفظ او قصدت الاول وتبين الخطأ بان اردت الاخبار بالتصدق بدرهم فلما نطقت به ظهر لك فساد ذلك القصد بعد الثاني ويسمى بدل النسيان اي بدل شيء ذكر نسيانا وقد علم مما تقرر ان الغلط متعلق باللسان والنسيان متعلق بالجنان ثم مثل المصنف لامثلة البديل المذكورة في كلامه مبتدئا بالاول فقال نحو قولك جاء زيد اخوك واعرابه جاء فعل ماض وزيد فاعل مرفوع واخوك بدل شيء من شيء

14.4 (4) The substitution of retraction. (5) The substitution of error. (6) The substitution of oversight.¹ There is no formal difference between these three, which differ only in respect of the speaker's purpose. The example *tašaddaqtu bi-dirhamin dīnārin* 'I donated a dirham, a dinar' is appropriate for all three kinds, according to what motivated the first element (the thing substituted for) and the second (the substitute), viz. (a) it may be that you intended to state that you had donated a dirham and then it sprang to mind to state that you had donated a dinar; both words were thus spoken intentionally, and so this is 'substitution of retraction' (which is also called 'substitution (50a) of second thoughts',² spelt *badā'*, with undotted *d* and the lengthened *ā'*), or (b) you intended only the second but your tongue was too quick with the first, so this is 'substitution of error' (i.e. a substitution for the erroneous expression, not that the substitute itself is an error, as might easily be supposed from the formal terminology);³ or (c) you intended the first, and then it became clear that you had made a mistake⁴ in wanting to state that you had donated a dirham, and the moment you uttered it the falseness of that intention⁵ became apparent to you after you had thought of the second. This is, therefore, 'substitution of oversight', i.e. substitution for something that was only mentioned in oversight. From what has been set out here it will be realized that 'error' is connected with the tongue and 'oversight' with the mind.⁶

14.51 The author now illustrates the kinds of substitution mentioned above,¹ starting with the first: e.g. *jā'a zaydun 'aḳūka* 'Zayd, your brother, came', parsed as follows: *jā'a* 'came' is a past tense verb, *zaydun* 'Zayd' is an agent made independent, and *'aḳūka* 'your brother'

ويسميه ابن مالك بالبدل المطابق ثم مثل للشاني بقوله أكلت الرغيف ثلثه وأعرابه أكلت فعل وفاعل والرغيف مفعول به وثلثه بدل من الرغيف بدل بعض من كل فائدة منع المحققون دخول ال على كل وبعض ثم مثل للثالث بقوله نفعتني زيد علمه وأعرابه نفعتني فعل ومفعول وزيد فاعل وعلمه بدل من زيد بدل اشتغال ثم مثل للرابع بقوله رأيت زيدا الفرس وأعرابه رأيت فعل وفاعل وزيدا مفعول به والفرس بدل من زيد بدل غلط وذلك لأنك أردت أن تقول رأيت الفرس ابتداءً فغلطت في لفظك بالفرس فابدلته زيدا منه أي عوضت زيدا من لفظ الفرس هذه أقسام البدل في الاسم وأما في الفعل فقال الشاطبي يجري فيه ذلك مثال بدل الشيء من الشيء في الفعل ومن يفعل ذلك يلقأ اشاما يضاعف فان معنى مضاعفة العذاب هو لقاء الاشام ومثال بدل البعض من الكل (50b) ان تصل تسجد لله يرحمك ومثال

is the substitute of a thing by an identical thing, which is also called by Ibn Mālik the 'matching substitute'.²

14.52 Next the author illustrates the second kind: *'akaltu r-raḡīfa ṭulṭahu* 'I ate the loaf, a third of it', parsed as follows: *'akaltu* 'I ate' is a verb and agent, *ar-raḡīfa* 'the loaf' is its direct object, and *ṭulṭahu* 'a third of it' is a substitute of *ar-raḡīfa* 'the loaf' in substitution of the part for the whole. (N.B. The experts do not allow *al* 'the' to be prefixed to *kullun* 'all' and *baḥḍun* 'some').²

14.53 He next illustrates the third kind: *nafaʿanī zaydun ʿilmuhu* 'Zayd benefitted me, his knowledge', parsed as follows: *nafaʿanī* 'benefitted me' is a verb and direct object, *zaydun* 'Zayd' is an agent, and *ʿilmuhu* 'his knowledge' is a substitute of *zaydun* 'Zayd' by inclusive substitution.

14.54 The author then illustrates the fourth kind: *raʾaytu zaydan il-farasa* 'I saw Zayd—the horse', parsed as follows: *raʾaytu* 'I saw' is a verb and agent, *zaydan* 'Zayd' is a direct object, and *al-farasa* 'the horse' is a substitute of *zaydan* 'Zayd' in substitution of error.¹ This is because you wanted to say 'I saw the horse' in the first place, but you made a mistake when you were about to utter the word 'horse' and substituted 'Zayd' for it. That is, you replaced 'the horse' by 'Zayd'.²

14.6 So much for the substitution of nouns. As far as verbs are concerned aš-Šāṭibī¹ said that the same occurs with them: an example of substitution of a thing by an identical thing in verbs is the Qurʾanic *man yafʿal ḡālika yalqa ʾaṭāman yuḍāʿaf* 'whoever does that will meet with recompense, will be doubled (his punishment)',² since the meaning of 'doubling the punishment' is the same as 'meeting the recompense'.

14.61 An example of substitution of the part for the whole is (50b) *'in tuṣalli taṣjud li-llāhi yarḥamka* 'if you pray—bow down—to God, he will have mercy on you'.¹

بدل الاشتمال قوله
 ان على الله ان تبايعا تؤخذ كرها او تجيء طائعا
 لان الاخذ كرها والمجيء طوعا من صفات المبايعة ومثال بدل الغلط ان تأتينا تسألنا
 نعطك هذا ملخص كلامه قال الشيخ خالد والدرك عليه تتمه اوجه بدل الاسم من الاسم
 على ما يقتضيه الضرب من جهة الحساب اربعة وستون حاملة من ضرب اربعة في ستة
 عشر وذلك لانهما اما معرفتان او نكرتان او الاول معرفة والثاني نكرة او بالعكس
 فهذه اربعة وكل منها اما مضمرة واما مظهر او مختلفاهما فهذه ستة عشر وكل
 منها اما بدل شيء من شيء او بدل بعض من كل او بدل اشتمال او بدل غلط
 فهذه اربعة وستون وتفصيلها من الجواز والامتناع يعرف اكثره مما مر ولما فرغ
 المصنف من مرفوعات الاسماء شرع في منصوباتها فقال

14.62 An example of inclusive substitution is the verse

'inna Calayya llāha 'an tubāyiCa

tu'kaḡa karhan 'aw tajī'a ṭā'iCa

'it is my duty, by God, that you should swear allegiance—that you be taken against your will or come obediently',¹ because being taken against one's will and coming obediently are both qualities of the act of swearing allegiance.

14.63 An example of substitution of error is *'in ta'tinā tas'alnā nuḡtika* 'if you come to us—ask us—we shall give you something'.¹ This is an abridgement of what aš-Šāṭibī² has to say: aš-Šayḡ Kālīd³ adds, 'that is his own responsibility'.

14.7 Supplementary note: The number of different ways of substituting one noun for another, calculated by multiplication, is sixty-four, the product of four times sixteen.¹ This is because both nouns may be either defined or undefined, or the first defined and the second undefined and vice versa,² which makes four possibilities. Then they may either be both pronouns or both overt nouns, or both different, which yields sixteen combinations. Finally there may be substitution of a thing for an identical thing, substitution of the part for the whole, inclusive substitution, or substitution of error, and this makes sixty-four all together. The details of what is allowed and what is impossible can mostly be learnt from the above.³

14.8 Having finished with the independent forms of the noun,¹ the author now turns to their dependent forms.

باب منصوبات الاسماء وتقدمت منصوبات الافعال المنصوبات من الاسماء خمسة عشر منصوبا على سبيل الاجمال والتعداد ويذكر لكل منها بابا على سبيل التفصيل وهي اي منصوبات الاسماء اولها المفعول به نحو ضربت زيدا فريدا مفعول به منصوب بضرب وعلامة نصبه الفتحة وثانيها المصدر نحو ضربا في قولك ضربت ضربا فضربا منصوب بضرب على انه مفعول مطلق وثالثها ظرف الزمان نحو صمت اليوم فالיום ظرف زمان منصوب بصام على انه مفعول فيه ورابعها ظرف المكان نحو جلست (51a) امامك فامامك ظرف مكان منصوب بجلست على انه مفعول فيه وخامسها الحال نحو جاء زيد راكبا فراكبا منصوب بجاء على انه حال وسادسها التمييز نحو طاب محمد نفسا فنفسا منصوب بطاب على انه تمييز

CHAPTER FIFTEEN

15.0 Chapter on the dependent forms of nouns.¹ The dependent forms of verbs have already been dealt with. The dependent forms of nouns² are fifteen in number: i.e. fifteen dependent forms listed summarily, each to be dealt with in a separate chapter.³ And they are (i.e. the dependent forms of nouns):

15.01 (1) the direct object,¹ e.g. *ḡarabtu zaydan* 'I struck Zayd', where *ḡaraba* 'to strike'² makes *zaydan* 'Zayd' dependent as a direct object, with a as its dependence marker;

15.02 (2) the verbal noun,¹ e.g. *ḡarban* 'act of striking' in *ḡarabtu ḡarban* 'I struck hard', where *ḡaraba* 'to strike' makes *ḡarban* 'act of striking' dependent as an absolute object;

15.03 (3) the time-qualifier,¹ e.g. *ṣumtu l-yawma* 'I fasted today', where *ṣāma* 'to fast' makes the time-qualifier *al-yawma* 'today' dependent as an object of location;²

15.04 (4) the space-qualifier,¹ e.g. *jalastu* (51a) '*amāma* 'I sat in front of you', where *jalasa* 'to sit' makes the space-qualifier '*amāma* 'in front of you'² dependent as an object of location;

15.05 (5) the circumstantial qualifier,¹ e.g. *jā'a zaydun rākiban* 'Zayd came riding', where *jā'a* 'to come' makes *rākiban* 'riding' dependent as a circumstantial qualifier;

15.06 (6) the specifying element,¹ e.g. *ṭāba muḡammadun nafsān* 'Muḡammad was content of soul', where *ṭāba* 'to be content' makes *nafsān* 'soul' dependent as a specifying element;

وسابعها المستثنى نحو قام القوم الا زيدا فزيدا منصوب على الاستثناء بـ لا
 وثامنها اسم لا نحو لا غلام سفر حاضر فغلام اسم لا منصوب بها وتاسعها المنادى
 نحو يا عبد الله فعبد الله منصوب على انه منادى وعاشرها المفعول من اجله
 نحو قام زيد اجلالا ليكر فاجلالا منصوب بقام على انه مفعول من اجله وحادي
 عشرها المفعول معه نحو سرت والنيل فالنيل منصوب بسار على انه مفعول معه
 وثاني عشرها خبر كان واخواتها نحو كان زيد قائما فقائما خبر لكان منصوب
 بها وثالث عشرها اسم ان واخواتها نحو ان زيدا قائم فزيدا اسم ان منصوب
 بها ورابع عشرها مفعولا ظننت واخواتها وهذا ساقط في غالب نسخ المتن

15.07 (7) the excepted element,¹e.g. *qāma l-qawmu 'illā zaydan* 'the people stood except Zayd', where 'illā 'except' makes *zaydan* 'Zayd' dependent by exception;

15.08 (8) the noun negated by lā 'no',¹e.g. *lā ḡulāma safarin ḥāḍirun* 'no boy for the journey is present', where *ḡulāma* 'boy' is negated by *lā* 'no' and made dependent by it;

15.09 (9) the vocative,¹e.g. *yā ʿabda llāhi* 'O ʿAbdullāh!', where *ʿabda llāhi* 'ʿAbdullāh' is made dependent by being called;

15.10 (10) the object of reason,¹e.g. *qāma zaydun 'ijlālan li-bakrin* 'Zayd stood in honour of Bakr', where *qāma* 'to stand' makes 'ijlālan 'act of honouring'² dependent as an object of reason;

15.11 (11) the object of accompaniment,¹e.g. *sirtu wa-n-nīla* 'I travelled with the Nile', where *an-nīla* 'the Nile' is made dependent as an object of accompaniment;

15.12 (12) the predicate of kāna 'to be' and its related verbs,¹e.g. *kāna zaydun qā'imān* 'Zayd was standing', where *qā'imān* 'standing' is a predicate of *kāna* 'to be' and made dependent by it.

15.13 (13) the subject-noun of 'inna 'verily'¹ and its related particles, e.g. *'inna zaydan qā'imun* 'verily Zayd is standing', where *zaydan* 'Zayd' is the subject-noun of *'inna* 'verily' and made dependent by it;

15.14 (14) the two objects of zanantu 'I thought'¹ and its related verbs, (this is omitted from most manuscripts of the basic text, but is

وشابت في بعضها نحو ظننت زيدا قائما فريدا وقائما منصوبان على انهما
مفعولا ظننت وخامس عشرها التابع للمنصوب وهو اربعة اشياء كما مر في
المرفوعات التعت نحو رأيت زيدا العاقل والعطف نحو رأيت زيدا وعمرا
والتوكيد نحو رأيت القوم كلهم والبدل نحو رأيت زيدا اخاك فهذه التوابيع
الاربعة منصوبات على انها تابعة لما قبلها في اعرابه ولما فرغ من ذكرها
على سبيل الاجمال شرع (51b) في ذكرها على سبيل التفصيل فذكر لكل منها بابا
على الترتيب المتقدم وبدأ منها ببيان المفعول به فقال

باب المفعول به وقدمه على غيره لان غير البصريين لا يسمي مفعولا الا المفعول به
خاصة ويقول في غيره مشبه بالمفعول قاله ابن هشام في حواشيه المفعول به هو
الاسم المنصوب الذي يقع به اي عليه الفعل الصادر من الفاعل نحو ضربت زيدا

preserved in some),² e.g. *ẓanantu zaydan qā'imān* 'I thought Zayd was standing', where *zaydan* 'Zayd' and *qā'imān* 'standing' are both made dependent as the two objects of *ẓanantu* 'I thought';

15.15 (15) and the concordant of a dependent element, which comprises four things: (which have already been dealt with above under the independent forms of nouns), viz. the adjective,¹ e.g. *ra'aytu zaydan il-^cāqila* 'I saw Zayd the intelligent', the coordinated element,² e.g. *ra'aytu zaydan wa-^camran* 'I saw Zayd and ^cAmr', the corroborative,³ e.g. *ra'aytu l-qawma kullahum* 'I saw the people, all of them', and the substitute,⁴ e.g. *ra'aytu zaydan aḵāka* 'I saw Zayd your brother'. All four of these are made dependent by being concordant with the inflection of their antecedent.⁵ After this summary presentation, the author now turns (51b) to them in detail, dealing with each one in a separate chapter in the same order as above, beginning with an explanation of the direct object.

CHAPTER SIXTEEN

16.0 Chapter on the direct object.¹ This is given first place by the author because (except by the Baṣrans) the term 'object' is specifically applied to the direct object alone, the others being spoken of as 'quasi-objects', according to Ibn Hišām in his marginal commentaries.²

16.1 The direct object is the dependent noun to which (i.e. upon which) the action of the verb happens,¹ (i.e. the action originating from the agent),² e.g. *ḍarabtu zaydan* 'I struck Zayd', where *zaydan* 'Zayd' is a

فزيدا مفعول به لانه وقع عليه الضرب الصادر من الفاعل وركبت الفرس فالفرس مفعول به لانه وقع عليه الفعل وهو الركوب والمراد بوقوع الفعل تعلقه به من غير واسطة بحيث لا يعقل الا به فيشمل ما ضربت زيدا ولا تضرب عمرا وخرج بما وقع عليه بنية المفاعيل لان المفعول معه وقع معه لا عليه والمفعول فيه وقع فيه لا عليه والمفعول المطلق هو نفس فعل الفاعل والمفعول له وقع لاجله وهذا التعريف بالرسم تقريبا على المبتدئ وهو اي المفعول به قسمان قسم ظاهر وقسم مضمير فالظاهر ما تقدم ذكره اي هو زيد والفرس وتقدم اعرابهما والمضمر قسمان متصل ومنفصل فالمتصل هو الذي لا يتقدم على عامله ولا يفصل بينه وبين عامله بالاول وهو اثنا عشر ضميرا الاول ضمير المتكلم وحده وهو الياء نحو ضربني زيد فضرب فعل ماض والنون للوقاية تقي الفعل من الكسرة والياء مفعول به في محل نصب بضرب وزيد فاعل مرفوع بضرب وعلامة رفعه الضمة والثاني ضمير المتكلم

direct object because the blow originating from the agent falls upon him, and similarly *rakibtu l-farasa* 'I rode the horse'. Here *al-farasa* 'the horse' is a direct object because the action of the verb, i.e. riding, happens to it.³

16.11 By the happening of the action of the verb is meant that it is semantically connected to the object without intermediary, in such a way that it alone can be conceived of as the object.¹ This comprises, for example, *mā ḍarabtu zaydan* 'I did not strike Zayd' and *lā taḍrib ʿamran* 'do not strike ʿAmr!'. But 'that to which the action of the verb happens' excludes all other objects;² in the object of accompaniment the action happens with it, not to it; in the object of location the action happens in it, not to it; the absolute object is itself the same as the action of the verb, while in the object of reason the action happens for that reason. The definition given above is purely formal, to make it easier for the beginner.³

16.2 It (i.e. the direct object) is of two kinds:¹ one overt and one pronominal. The overt kind is the one already illustrated (viz. *zaydan* 'Zayd' and *al-farasa* 'the horse', whose parsing has been given above),² and the pronominal is of two kinds, bound and free.³

16.3 The bound kind (i.e. the one which never precedes its operator, nor can it ever be separated from its operator by '*illā* 'except')¹ comprises twelve pronouns:

16.301 (1) the pronoun of the first person singular, namely *ī* 'me',¹ as in, for example, *ḍarabanī zaydun* 'Zayd struck me', where *ḍaraba* 'struck' is a past tense verb, the *n* is preservative (i.e. to protect the verb from ending in *i*), *ī* 'me' is a direct object with dependent status through *ḍaraba* 'struck', and *zaydun* 'Zayd' is an agent made independent by *ḍaraba*, with *u* as its independence marker.

ومعه غيره أو المعظم نفسه وهو النون في نحو ضَرَبْنَا عمرو فُضِرَ بفتح الضاد فعل ماض والنون مفعول (52a) به في محل نصب بضرب وعمرو فاعل مرفوع بضرب وعلامة رفعه الضمة والثالث ضمير المخاطب وهو الكاف في نحو ضَرَبَكَ بكر فُضِرَ بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب وبكر فاعل مرفوع بضرب وعلامة رفعه الضمة والرابع ضمير المخاطبة المؤنثة وهو الكاف في نحو ضَرَبَكَ محمد فُضِرَ بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب ومحمد فاعل مرفوع بضرب وعلامة رفعه الضمة والخامس ضمير المخاطبين والمخاطبتين وهو الكاف في نحو ضَرَبَكُمَا خالد فُضِرَ بفتح الضاد فعل ماض والكاف المضمومة مفعول به في محل نصب بضرب والميم والالف علامة التثنية وخالد فاعل مرفوع بضرب وعلامة رفعه الضمة والسادس الضمير لجمع المخاطبين المذكورين وهو الكاف في نحو ضَرَبَكُم سالم فُضِرَ بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب والميم علامة لجمع المذكور

16.302 (2) the pronoun of the first person plural and plural of self-magnification,¹ namely *nā 'us'*, as in *ḍarabanā camrun 'Camr struck us'*, where *ḍaraba 'struck'* (with *a* after the *ḍ*)² is a past tense verb, *nā 'us'* is a direct object (52a) with dependent status through *ḍaraba 'struck'*,³ and *camrun 'Camr'* is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.303 (3) the pronoun of the second person masculine singular, namely *ka 'you'*, as in *ḍarabaka bakrun 'Bakr struck you'*,¹ where *ḍaraba 'struck'* (with *a* after the *ḍ*) is a past tense verb, *ka 'you'* is a direct object with dependent status through *ḍaraba 'struck'*, and *bakrun 'Bakr'* is an agent made independent by *ḍaraba* with *u* as its independence marker;²

16.304 (4) the pronoun of the second person feminine singular, namely *ki 'you'*, as in *ḍarabaki muḥammadun 'Muḥammad struck you'*, where *ḍaraba 'struck'* (with *a* after the *ḍ*) is a past tense verb,¹ *ki 'you'* (with *i* after the *k*) is a direct object with dependent status through *ḍaraba 'struck'*, and *muḥammadun 'Muḥammad'* is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.305 (5) the pronoun of the second person dual, whether masculine or feminine, namely *kumā 'you two'*,¹ as in *ḍarabakumā kālidun 'Kālid struck you two'*, where *ḍaraba 'struck'* (with *a* after the *ḍ*) is a past tense verb, *ku '*you'* (with *u* after the *k*) is a direct object with dependent status through *ḍaraba 'struck'*, *mā* is the marker of the dual, and *kālidun 'Kālid'* is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.306 (6) the pronoun of the second person masculine plural, namely *kum 'you'*, as in *ḍarabakum sālimun 'Sālim struck you'*, where *ḍaraba 'struck'* (with *a* after the *ḍ*) is a past tense verb,¹ *ku '*you'* is a direct object with dependent status through *ḍaraba 'struck'*, *m* is the marker of the masculine plural, and *sālimun 'Sālim'* is an agent made independent by *ḍaraba* with *u* as its independence marker;

وسالم فاعل مرفوع بضرب وعلامة رفعه الضمة والسابع الضمير لجمع المخاطبات المؤنثات وهو الكاف المضمومة في نحو ضربكن زيد فضرب بفتح الضاد فعل ماض والكاف مفعول به في محل نصب بضرب والنون علامة لجمع النسوة وزيد فاعل مرفوع بضرب وعلامة رفعه الضمة والثامن الضمير للواحد المذكور الغائب وهو الهاء في نحو ضربه بكر فضرب بفتح الضاد فعل ماض والهاء مفعول به في محل نصب بضرب وبكر فاعل مرفوع بضرب وعلامة رفعه الضمة والتاسع الضمير للواحدة المؤنثة الغائبة وهو الهاء في نحو ضربها خالد فضرب بفتح الضاد فعل ماض والهاء مفعول به في محل نصب بضرب وخالد فاعل مرفوع بضرب وعلامة رفعه الضمة والعاشر الضمير للمثنى الغائب والغائبة وهو الهاء في نحو ضربهما قاسم فضرب بفتح الضاد فعل ماض والهاء مفعول به في محل نصب بضرب والميم والالف علامة التثنية وقاسم فاعل

16.307 (7) the pronoun of the second person feminine plural, namely *kunna* 'you' (with *u* after the *k*),¹ as in *ḍarabakunna zaydun* 'Zayd struck you', where *ḍaraba* 'struck' (with *a* after the *ḍ*) is a past tense verb,² *ku* '*you' is a direct object with dependent status through *ḍaraba* 'struck', *нна* is the marker of the feminine plural, and *zaydun* 'Zayd' is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.308 (8) the pronoun of the third person masculine singular, namely *hu* 'him', as in *ḍarabahu bakrun* 'Bakr struck him', where *ḍaraba* 'struck' (with *a* after the *ḍ*) is a past tense verb,¹ *hu* 'him' is a direct object with dependent status through *ḍaraba* 'struck', and *bakrun* 'Bakr' is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.309 (9) the pronoun of the third person feminine singular, namely *hā* 'her', as in *ḍarabahā kālīdun* 'Kālīd struck her', where *ḍaraba* 'struck' (with *a* after the *ḍ*) is a past tense verb, *hā* 'her' is a direct object¹ with dependent status through *ḍaraba* 'struck', and *kālīdun* 'Kālīd' is an agent made independent by *ḍaraba* with *u* as its independence marker;

16.310 (10) the pronoun of the third person masculine and feminine dual, namely *humā* 'them both', as in *ḍarabahumā qāsimun* 'Qāsim struck them both', where *ḍaraba* 'struck' (with *a* after the *ḍ*) is a past tense verb, *hu* '*them' is a direct object¹ with dependent status through *ḍaraba* 'struck', *mā* is the marker of the dual, and *qāsimun* 'Qāsim' is an agent made independent by *ḍaraba* with *u* as its independence marker. (52b)

مرفوع بضرب وعلامة رفعه الضمة (52b) والحادي عشر الضمير لجمع المذكورين وهو الهاء في نحو ضربهم عامر فضرب بفتح الضاد فعل ماض والهاء مفعول به في محل نصب يضرب وعامر فاعل مرفوع بضرب وعلامة رفعه الضمة والميم علامة لجمع المذكور والثاني عشر الضمير لجمع المؤنثات الغائبات وهو الهاء في نحو ضربهن صالح فضرب بفتح الضاد فعل ماض والهاء مفعول به في محل نصب يضرب والنون علامة لجمع النسوة وصالح فاعل مرفوع بضرب وعلامة رفعه الضمة فهذه الاثنا عشر ضميرا كلها في محل نصب لا يظهر فيها اعراب كما تقرر لانها مبنية وانما كسرت اعرابها ليتمرن المبتدئ على ذلك والامور بمقاصدها فربما يطلع على ذلك بعض المتعنتين فيقول ما هذا الغث السمين ولما فرغ من المفعول الضمير المتصل بعامله شرع في الضمير المنفصل عن عامله وهو الذي يتقدم على عامله ويقع بعد الا او ما في معناها فقال والمنفصل اثنا عشر ضميرا الاول ضمير المتكلم وحده نحو قولك اياي اكرمت فايا مفعول به مقدم منفصل عن الفعل في محل نصب باكرم

16.311 (11) the pronoun of the third person masculine plural, namely *hum* 'them', as in *ḡarabahum* *ʿĀmirun* '*Āmir struck them*', where *ḡaraba* 'struck' (with a after the ḡ) is a past tense verb, *hu* '*them' is a direct object¹ with dependent status through *ḡaraba* 'struck', *ʿĀmirun* '*Āmir*' is an agent made independent by *ḡaraba* 'struck' with *u* as its independence marker, and *m* is the marker of the masculine plural;

16.312 (12) the pronoun of the third person feminine plural, namely *hunna* 'them', as in *ḡarabahunna* *ṣāliḥun* '*Ṣāliḥ struck them*', where *ḡaraba* 'struck' (with a after the ḡ) is a past tense verb, *hu* '*them' is a direct object¹ with dependent status through *ḡaraba* 'struck', *nna* is the marker of the feminine plural,² and *ṣāliḥun* '*Ṣāliḥ*' is an agent made independent by *ḡaraba* with *u* as its independence marker.

16.4 These twelve pronouns all have dependent status without exhibiting inflection (as already established) because they are invariable.¹ I have repeated their parsing simply to exercise the beginner in it: things must be judged by their purposes, but probably some carping critic will come across this and exclaim, 'What is this hotchpotch!?'²

16.5 Having finished with the direct object pronoun which is bound to its operator, the author now turns to the pronoun which is free from its operator, i.e. the one which may precede its operator or occur after '*illā* 'except' or its synonyms,¹ and the free pronoun comprises twelve also:²

16.501 (1) the pronoun of the first person singular, e.g. when you say '*iyyāya* '*akramtu* 'me I have honoured', where '*iyyā* is a preposed direct object,¹ free from the verb, and with dependent status through '*akrama*

لا يظهر فيه اعراب لانه ضمير والياء حرف تكلم واكرمت فعل وفاعل والثاني ضمير المتكلم ومعه غيره او المعظم نفسه وهو ايا في نحو آيانا اكرمت فايما مفعول به مقدم منفصل عن الفعل في محل نصب باكرم لا يظهر فيه اعراب لانسه ضمير والنون المتصلة بها علامة لجمع المتكلم مع المشاركة او التعظيم واكرمت اعرابه ما مر والثالث ضمير المفرد المذكر المخاطب وهو ايا في نحو آياك اكرمت فايما مفعول به مقدم منفصل عن الفعل في محل نصب باكرم والكاف (53a) المتصلة به حرف خطاب واكرمت اعرابه ما مر والرابع ضمير المؤنثة المخاطبة وهو ايا في نحو آياك اكرمت فايما مفعول به مقدم منفصل عن الفعل في محل نصب باكرمت والكاف المكسورة المتصلة حرف خطاب واعراب اكرمت ما مر والخامس ضمير مثنى المخاطب مذكرا كان او مؤنثا وهو ايا في نحو آياكما اكرمت واعراب ايا ما مر والكاف

'to honour', not exhibiting inflection because it is a pronoun. The *ya* is a particle denoting the first person singular,² and '*akramtu* 'I honoured' is a verb and agent;

16.502 (2) the pronoun of the first person plural or plural of self-magnification, namely '*iiyā*', as in '*iiyānā* '*akramtu* 'us I have honoured', where '*iiyā*' is a preposed direct object,¹ free from the verb, and with dependent status through '*akrama* 'to honour', not exhibiting inflection because it is a pronoun. The suffixed *nā* is a marker of the first person plural or plural of self-magnification,² and '*akramtu* 'I honoured' is parsed as before;

16.503 (3) the pronoun of the second person masculine singular, namely '*iiyā*', as in '*iiyāka* '*akramtu* 'you I have honoured', where '*iiyā*' is a preposed direct object, free from the verb, and with dependent status through '*akrama* 'to honour'. The suffixed (53a) *ka* is a particle denoting the second person,¹ and '*akramtu* 'I honoured' is parsed as before;

16.504 (4) the pronoun of the second person feminine singular,¹ namely '*iiyā*', as in '*iiyāki* '*akramtu* 'you I have honoured', where '*iiyā*' is a preposed direct object, free from the verb, and with dependent status through '*akrama* 'to honour'. The *ki* (with *i* after the *k*) suffixed to '*iiyā*' is a particle of the second person,² and '*akramtu* 'I honoured' is parsed as before;

16.505 (5) the pronoun of the second person dual, whether masculine or feminine, namely '*iiyā*', as in '*iiyākumā* '*akramtu* 'you two I have honoured', where the parsing of '*iiyā*' is as before. The *ku* denotes the

للخطاب والميم والالف علامة التثنية واعراب اكرمت ما مر والسادس ضمير جمع المذكر المخاطبين وهو ايا في نحو اياكم اكرمت واعراب ايا اكرمت ما مر والكاف حرف خطاب والميم علامة الجمع والسابع ضمير جمع المؤنثات المخاطبات وهو ايا في نحو اياكن اكرمت واعراب ايا اكرمت ما مر والكاف المتصلة بايا حرف خطاب والنون المشددة علامة لجمع النسوة والثامن ضمير المفرد المذكر الغائب وهو ايا في نحو اياه اكرمت واعراب ايا اكرمت ما مر والهاء المتصلة بايا علامة الغيبة في المذكر والتاسع ضمير المفردة الغائبة وهو ايا في نحو اياها اكرمت واعراب ايا اكرمت ما مر والهاء المتصلة بايا والالف علامة التأنيث والغيبة والعاشر ضمير المثنى الغائب مذكرا كان او مؤنثا وهو ايا في نحو اياهما اكرمت واعراب ايا اكرمت ما مر والهاء علامة الغيبة والميم والالف علامة التثنية

second person, *mā* is the marker of the dual, and the parsing of 'akramtu 'I honoured' is as before;²

16.506 (6) the pronoun of the second person masculine plural,¹ namely 'iyyā, as in 'iyyākum 'akramtu 'you I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The *ku* is a particle denoting the second person, and the *m* is the marker of the masculine plural;²

16.507 (7) the pronoun of the second person feminine plural, namely 'iyyā, as in 'iyyākunna 'akramtu 'you I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The *ku* suffixed to 'iyyā is a particle denoting the second person, and the *nna*¹ is a marker of the feminine plural;²

16.508 (8) the pronoun of the third person masculine singular, namely 'iyyā, as in 'iyyāhu 'akramtu 'him I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The *hu* suffixed to 'iyyā is the marker of the third person masculine singular;¹

16.509 (9) the pronoun of the third person feminine singular, namely 'iyyā, as in 'iyyāhā 'akramtu 'her I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The *hā*¹ suffixed to 'iyyā is the marker of the third person feminine singular;²

16.510 (10) the pronoun of the third person dual, whether masculine or feminine, namely 'iyyā, as in 'iyyāhumā 'akramtu 'them both I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The *hu* is the marker of the third person, and the *mā* is the marker of the dual;¹

والحادي عشر ضمير جمع الذكور الغائبين وهو ايا في نحو اياهم اكرمت واعراب ايا
واكرمت ما مر والهاء للغيبة والميم علامة لجمع الذكور والثاني عشر ضمير جمع
المؤنث الغائب وهو ايا في نحو (53b) اياهن اكرمت واعراب ايا واكرمت ما
مر والهاء علامة الغيبة والنون المشددة علامة لجمع النسوة الغائبات والفاعل في
هذه الامثلة كلها في محل رفع باكرم ولما فرغ المصنف من المفعول به الذي هو
اول المنصوبات شرع في الثاني منها وهو المفعول المطلق فقال

باب المصدر وحده المصنف على سبيل التقريب على المبتدئ فقال المصدر هو
الاسم المنصوب الذي يجيء ثالثا في تصريف الفعل فاذا قيل لك صرف ضرب قلت

16.511 (11) the pronoun of the third person masculine plural, namely 'iyyā, as in 'iyyāhum 'akramtu 'them I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The hu is the marker of the third person, and the m is the marker of the masculine plural;¹

16.512 (12) the pronoun of the third person feminine plural, namely 'iyyā, as in (53b) 'iyyāhunna 'akramtu 'them I have honoured', where the parsing of 'iyyā and 'akramtu 'I honoured' is as before. The hu is the marker of the third person, and the nna is the marker of the feminine plural.¹

16.6 In all the above examples the agent has independent status through 'akrama 'to honour'. Having finished with the direct object,¹ which is the first² of the dependent elements, the author now turns to the second of them, to wit the absolute object.

CHAPTER SEVENTEEN

17.0 Chapter on the verbal noun.¹ The author defines it is a way which makes it easier for the beginner by saying:

17.1 The verbal noun is the dependent element which comes third in conjugating the parts of the verb.¹ Thus, if someone says to you, 'Conjugate the parts of the verb ḍaraba "to strike"', you would reply,

ضرب يضرب ضربا فضربا مصدر لانه جاء ثالثا في تصريف الفعل فان ضرب هو الاول ويضرب هو الثاني وضربا هو الثالث واعلم ان المصدر ثلاثة انواع الاول ان يكون مرفوعا نحو اعجبني ضربك فاعجب فعل ماض والنون للوقاية والياء مفعول به في محل نصب باعجب وضربك فاعل مرفوع باعجب والكاف مضاف اليه والثاني ان يكون مجرورا نحو عجبت من ضربك والثالث ان يكون منصوبا وهو المبوب له في هذا الباب تنبيه كان من حق المصنف ان يقول بدل قوله باب المصدر باب المفعول المطلق لان المصدر قد يكون مرفوعا وقد يكون مجرورا كما مر التمثيل لهما ويكون منصوبا على انه مفعول مطلق وهو مراد المصنف بقوله المصدر وهو اي المصدر الذي ينصب على انه مفعول مطلق هو الاسم الجاري على الفعل بخلاف اغتسل غسلا وتوضأ وضوءا واعطي عطاء فان هذه اسماء مصادر وليست مصادر لعدم جريانها (54a) على افعالها لان الاول قياس مصدره الاغتسل والثاني التوضؤ والثالث الاعطاء ثم ان المصدر قسمان قسم لفظي وهو الذي يوافق لفظه لفظ فعله في الحروف والمعنى وقسم

'*ḍaraba, yaḍribu, ḍarban*' ('he struck, he strikes, a striking'), hence *ḍarban* 'act of striking' is a verbal noun because it comes third² in conjugating the parts of the verb (*ḍaraba* 'he struck' being the first, *yaḍribu* 'he strikes' being the second and *ḍarban* 'act of striking' the third).

17.2 You should know that the verbal noun occurs in three ways:¹ (a) independent, as in '*aʿjabanī ḍarbuka* 'your striking amazed me', where '*aʿjaba* 'amazed' is a past tense verb, *n* is the 'preserving *n*',² *ī* 'me' is a direct object with dependent status through '*aʿjaba* 'amazed', and *ḍarbuka* 'your striking' is an agent made independent by '*aʿjaba*, with the *ka* 'your' (masc. sing.) being what it is annexed to; (b) oblique, as in '*ʿajibtu min ḍarbika* 'I was amazed at your striking', and (c) dependent, which is the topic of this chapter.³

17.3 Note: The author could just as easily have said 'Chapter on the absolute object'¹ instead of 'Chapter on the verbal noun', since the verbal noun is not infrequently independent and oblique (as illustrated above), in addition to being dependent as an absolute object, which is what the author really means by 'verbal noun' here.

17.4 It (i.e. the verbal noun which is dependent as an absolute object) is the noun which is congruent with the verb,¹ not as in *iḡtasala ḡuslan* 'he bathed himself with a wash', *tawaḍḍa'a wuḍū'an* 'he made ablution with a ritual washing', or '*uʿṭiya ʿaṭā'an* 'he was given a gift': these are synonyms of verbal nouns, not true verbal nouns,² because they are not congruent (54a) with their verbs (the first has as its regularly³ derived verbal noun *al-iḡtisālu* 'the act of washing', the second has *at-tawaḍḍu'u* 'the act of ritual ablution' and the third has *al-ʿiṭā'u* 'the act of giving').

17.5 Now the verbal noun is of two kinds, (a) formal, i.e. the kind whose constituent letters agree both in form and meaning with those of the verb, and (b) abstract.¹

معنوي فان وافق لفظه لفظ فعله فهو لفظي نحو قتلته قتلا فقتلا مصدر لفظي لمشاركته قتل في الحروف والمعنى وهو منصوب بقتل على انه مفعول مطلق وان وافق معنى فعله دون لفظه فهو معنوي نحو جلست قعودا وقمت وقوفاً فقعودا ووقوفاً مصدران منصوبان معنويان لموافقتهما جلس وقام في المعنى دون الحروف وهما منصوبان بجلس وقام على انهما مفعولان مطلقان تنبيه تمثيل المصنف للفظي بالمتعدي والمعنوي باللازم للايضاح لا للتخصيص اذ كل منهما ينصبه القاصر والمتعدي فتقول في اللفظي ضربته ضربا وفرحت فرحا فتقول في المعنوي قعدت جلوساً واحببته مقة وتقسيم المصدر الى لفظي ومعنوي هو مذهب المازني القائل بان المصدر المعنوي منصوب بالفعل المذكور معه ومذهب غيره انه منصوب بفعل مقدر من

17.51 If its form agrees¹ with that of its verb it is the formal kind, e.g. *qataluhu qatlan* 'I killed him with a killing'.² Here *qatlan* 'act of killing' is a formal verbal noun because it shares the same constituent letters and meaning as *qatala* 'to kill', and is made dependent by *qatala* as an absolute object.

17.52 If it agrees with its verb in meaning but not in form it is the abstract kind, e.g. *jalastu qu^cūdan* 'I sat down with a squatting action', *qumtu wuqūfan* 'I rose with a standing action'. Here *qu^cūdan* 'act of squatting' and *wuqūfan* 'act of standing' are dependent verbal nouns¹ of the abstract type because they agree in meaning but not in form with *jalasa* 'to sit' and *qāma* to stand', and both are made dependent by *jalasa* and *qāma* respectively as absolute objects.

17.53 Note: The author's illustration of the formal type with a transitive verb and the abstract type with an intransitive verb¹ is simply for the sake of clarity, not to imply any special peculiarity: both types are made dependent both by transitive and intransitive verbs,² so that you may say, with the formal kind, *qarabtuḥu qarban* 'I struck him with a striking action' and *fariḥtu faraḥan* 'I rejoiced with a rejoicing action', and with the abstract kind, *qa^cadtu julūsan* 'I squatted with a sitting action' and *aḥbabtuḥu miqatan* 'I loved him with a fondness'.³

17.54 The division of the verbal noun into formal and abstract follows al-Māzinī,¹ who asserts that the abstract verbal noun is made dependent by the accompanying verb. But others maintain that the abstract verbal noun is made dependent by an implicit verb of the same form, so that in

لفظه فيقدر في جلست قعودا جلست وقعدت قعودا فالمصدر على هذا المذهب كله لفظي والاول اظهر وقد ينوب عن المصدر في الانتصاب على المفعولية المطلقة غيره مما يدل على المصدر من صفة له كسرت احسن السير فحذف الموصوف لدلالة اضافة صفته الى مثله عليه ونابت منابه وانتصبت انتصابه او من لفظ دل على عدد المصدر كضربته عشر ضربات فعشر نابت عن المصدر (54b) ومثله قوله تعالى فاجلدوهم ثمانين جلدة والاصل فاجلدوهم جلدا ثمانين فحذف المصدر وانيب عنه ثمانين وجلدة تمييز او من لفظ دل على آتته كضربته سوطا او عصي او نحو ذلك مما عهد الضرب به او من كل او ما في معناها مضافة الى المصدر كقوله تعالى فلا تميلوا

jalastu qu^cūdan 'I sat down with a squatting action' there is an implicit **jalastu wa-qa^cadtu qu^cūdan* 'I sat down and squatted with a squatting action'. According to this view the verbal noun is always of the formal type, but the former opinion is more self-evident.²

17.6 Other elements indicating the verbal noun may replace it and take dependent form themselves as absolute objects:¹

17.61 (1) an adjective, as in *sirtu 'aḥsana s-sayri* 'I travelled with the best of travelling',¹ where the antecedent of the adjective has been elided because it is sufficiently indicated by having the adjective annexed to that same word, and the adjective then replaces the verbal noun and takes its dependent form;²

17.62 (2) an expression indicating the number of the verbal noun, as in *ḍarabtuhu ʿaṣara ḍarbātin* 'I struck him with ten strikings',¹ where *ʿaṣara* 'ten' replaces the verbal noun. (54b) Likewise the Qur'anic *fa-jlidūhum ṭamanīna jaldatan* 'scourge them with eighty scourgings',² whose original form³ is **fa-jlidūhum jaldan ṭamanīna* 'scourge them with a scourging, eighty': the verbal noun has then been elided and replaced by *ṭamanīna* 'eighty', with *jaldatan* 'scourging' being a 'specifying element'.⁴

17.63 (3) an expression indicating the instrument, e.g. *ḍarabtuhu sawṭan* 'I struck him with a whip'¹ or *ʿaṣan* 'with a stick', or any like things with which blows are commonly known to be struck.

17.64 (4) *kullun* 'all' or its synonyms,¹ annexed to the verbal noun, as in the Qur'anic *fa-lā tamīlū kulla l-mayli* 'so do not incline with a

كل الميل فكل مفعول مطلق نائب عن مصدر محذوف والاصل فلا تميلوا ميلا كل الميل او من بعض وما في معناها مضافة الى المصدر كقوله تعالى ولو تقول علينا بعض الاقاويل فيعوض مفعول مطلق نائب عن مصدر محذوف والاصل لو تقول علينا قولا بعض الاقاويل وقد اكدت من مثل ذلك في شرح القطر مما لا يحتمله هذا المختصر تتمة اتفق النحاة على حذف عامل المصدر غير المؤكد للدليل مقالي كان يقال ما جلست فيقال بلى جلوسا طويلا او بلى جلستين او حالي كقولك لمن قدم من سفره قدوما مباركا واما المصدر المؤكد فقال ابن مالك في شرح كافيته انه لا يحذف عامله لانه انما جاء به لتقويته ولتقرير معناه والحذف مناف لهما ونارعه ابته في ذلك ولما فرغ المصنف من الثاني من المنصوبات شرع في الثالث والرابع

total inclining',² where *kulla* 'all' is an absolute object replacing an elided verbal noun, the original form being **fa-lā tamīlū maylan kulla l-mayli* 'so do not incline with an inclining, with all inclining'.

17.65 (5) *baʿḍun* 'some' or its synonyms,¹ annexed to the verbal noun, as in the Qur'anic *wa-law taqawwala ʿalaynā baʿḍa l-ʿaḡāwīli* 'and if he were to speak against us with some sayings',² where *baʿḍa* 'some' is an absolute object replacing an elided verbal noun, the original form being **wa-law taqawwala ʿalaynā qawlan baʿḍa l-ʿaḡāwīli* 'and if he were to speak against us with a saying, some sayings'. I have dealt with this topic at length in my *Commentary on Qaṭr an-nadā*³ in more detail than a short work such as this will bear.

17.7 Supplementary Note: The grammarians¹ agree that the operator of a non-corroborative verbal noun may be elided if sufficiently indicated by the context of discourse,² for example, when someone says *mā jalasta* 'you have not sat down', and this is answered by *balā julūsan ṭawīlan* 'on the contrary, a lengthy sitting down' or *balā jalsatayni* 'on the contrary, two sittings down'.³ It may also be elided if sufficiently indicated by the context of situation, for example, when you say to someone who is arriving from a journey, *quḏūman mubārakan* 'a blessed arrival'.⁴

17.71 As for the corroborative verbal noun,¹ Ibn Mālik said in his *Commentary on the Kāfiya*² that its operator may not be elided because the verbal noun here only occurs for the purpose of reinforcing the operator and affirming its meaning, both of which are incompatible with elision. In this he was opposed by his son.³

17.8 Having finished with the second of the dependent elements,¹ the author next turns to the third and fourth of them, namely the object of

منها وهما المفعول فيه المسمى بظرف الزمان وظرف المكان فقال

باب ظرف الزمان وظرف المكان وكل منهما يسمى بالمفعول فيه والكسائي واصحابه يسمون الظروف صفات ولا مشاحة في الاصطلاح وبدأ المصنف بظرف الزمان فقال ظرف الزمان هو اسم الزمان المنصوب بتقدير في الظرفية خرج بذلك بقية المفاعيل لان تسلط العامل ليس على معنى في ولا بد من زيادة باطراد ليخرج ما ضمن معنى في بغير اطراد وهو المنصوب على التوسع نحو دخلت الدار وسكنت البيت (55a) فانحصارهما انما هو على التوسع باسقاط الخافض لا الظرفية فانه لا يطرد تعدي سائر الافعال الى الدار والبيت بمعنى في لا تقول صليت الدار ولا نمت البيت ولما عرف المصنف ظرف الزمان ذكر منه اثنتي عشرة لفظة كلها صالحة

location, known as the 'time-qualifier' and 'space-qualifier'.

CHAPTER EIGHTEEN

18.0 Chapter on the time-qualifier and space-qualifier.¹ Both are termed the 'object of location', though al-Kisā'ī and his followers call these qualifiers 'adjectives'² (but let us not quarrel about that!).³ The author begins with the time-qualifier.

18.1 The time-qualifier is the noun of time that is made dependent with the implicit meaning of *fī* 'in'¹ (the space/time qualifier *fī*), thus excluding the rest of the objects, because the power² exercised by their operators is not from the meaning of *fī* 'in'. 'Systematically'³ must be added to the definition, to exclude cases irregularly containing the meaning of *fī* 'in', namely nouns made dependent by latitude of speech,⁴ e.g. *daḡaltu d-dāra* 'I went in the house', *sakantu l-bayta* 'I lived in the home' (55a) for their dependence is due to the latitude of omitting the particle of obliqueness, not to their being space-qualifiers: note that other verbs do not regularly behave transitively towards *ad-dāru* 'the house' and *al-bayta* 'the home', and you do not say **šallaytu d-dāra* 'I prayed the house' or **nimtu l-bayta* 'I slept the home'.

18.101 Having introduced us to the time-qualifier¹ to us, the author now proceeds to mention twelve expressions of this category which it is

للنصب على الطرفية الاولى نحو اليوم وهو من طلوع الفجر الى غروب الشمس ويكون نكرة منونا نحو صمت يوما ومعرفة نحو صمت اليوم ومضافا نحو صمت يوم الخميس فيوم ظرف زمان منصوب في الامثلة الثلاثة بالفعل الذي قبله على انه مفعول فيه والثانية الليلة وهي من غروب الشمس الى طلوع الفجر وتكون نكرة منونة نحو اعتكفت ليلة ومعرفة نحو اعتكفت الليلة ومضافة نحو اعتكفت ليلة الجمعة فالليلة في الامثلة الثلاثة ظرف زمان منصوب بالفعل الذي قبله على انه مفعول فيه والثالثة غدوة وهي من صلاة الصبح الى طلوع الشمس وتستعمل نكرة منونة نحو ازورك غدوة ومعرفة غير منونة لمنعها عن الصرف بسبب العلمية والتأنيث نحو جئتك غدوة بغير تنوين ومضافة نحو جئتك غدوة يوم الخميس فغدوة في الامثلة الثلاثة ظرف زمان مفعول فيه منصوب بالفعل الذي قبله والرابعة بكرة وهي اول النهار ويأتي فيها ما مر في غدوة من الاحوال الثلاثة والاعراب والخامسة سحرا وهو اخر الليل ويأتي فيه ايضا ما مر في غدوة من الاحوال الثلاثة والاعراب لكنه

proper² to make dependent as time-qualifiers: for example, (1) *al-yawma* 'today', i.e. from sunrise to sunset. It occurs undefined with final *n*, as in *šumtu yawman* 'I fasted for a day', defined, as in *šumtu l-yawma* 'I fasted today', and in annexation, as in *šumtu yawma l-kamīsi* 'I fasted Thursday'. In all three examples *yawma* 'day'³ is a time-qualifier made dependent by the preceding verb as an object of location.

18.102 (2) *al-laylata* 'tonight',¹ i.e. from sunset to dawn. It occurs undefined with final *n*, as in *iʿtakaftu laylatan* 'I made my devotions for a night', defined, as in *iʿtakaftu l-laylata* 'I made my devotions last night', and in annexation, as in *iʿtakaftu laylata l-jumʿati* 'I made my devotions Friday night'. In all three examples *laylata* 'night' is a time-qualifier made dependent by the preceding verb as an object of location.²

18.103 (3) *ḡudwatan* 'early',¹ i.e. between morning prayer and sunrise. It is used undefined with final *n*, as in *ʿazūruka ḡudwatan* 'I shall visit you early', defined (i.e. without final *n*, because it is prevented from full inflection by being a feminine proper name),² as in *jiʿtuka ḡudwata* 'I came to you early' (without final *n*),³ and in annexation, as in *jiʿtuka ḡudwata yawmi l-kamīsi* 'I came to you early on Thursday'.⁴ In all three examples *ḡudwata* 'early' is a time-qualifier made dependent by the preceding verb as an object of location.

18.104 (4) *bukratan* 'on the morrow', i.e. the first part of the day. It occurs in the same three states and with the same parsing¹ as *ḡudwatan* 'early'.

18.105 (5) *saḡaran* 'early in the morning', i.e. at the very end of the night. It also occurs in the same three states and with the same parsing¹ as *ḡudwatan* 'early', but is only defined if you mean by it the

انما يكون معرفة اذا اردت به سحر يوم بعينه والسادسة غداً وهو اليوم الذي بعد يومك الذي انت فيه نحو اجيئك غداً فغدا ظرف زمان منصوب بالفعل الذي قبله على انه مفعول فيه والسابعة عتمة وهي ثلث الليل الاول ويأتي فيها ما مر في غدوة من الاحوال الثلاثة ولا اعراب (55b) والثامنة صباحاً وهو اول النهار ويستعمل نكرة نحو ايتوني صباحاً ومضافاً نحو ايتوني صباح يوم الجمعة فصباحاً ظرف زمان منصوب بالفعل الذي قبله على انه مفعول فيه والتاسعة مساءً بالمد وهو من الظهر الى غروب الشمس ويأتي فيه ما مر في صباحاً والعاشرة ابداً وهو اسم الزمان المستقبل الذي لا نهاية لمنتهاه نحو لا ادخل الدار ابداً وابد الابديين ويستعمل نكرة منونة ومضافة كما مثلنا فابداً ظرف زمان منصوب بالفعل الذي قبله على انه مفعول فيه * والحادية عشرة امداً وهو اسم لزمان مستقبل ويأتي فيه

early morning of a specific day.

18.106 (6) *ḡadan* 'tomorrow',¹ i.e. the day after the one you are in, as in '*ajī'uka ḡadan* 'I shall come to you tomorrow', where *ḡadan* 'tomorrow' is a time-qualifier made dependent by the preceding verb as an object of location.²

18.107 (7) *Ḥatmatan* 'at night', i.e. the first third of the night.¹ It occurs with the same three states and parsing as *ḡudwatan* 'early'. (55b)

18.108 (8) *ṣabāḥan* 'in the morning',¹ i.e. the first part of the day. It is used undefined, as in '*ītūnī ṣabāḥan* 'come to me in the morning',² and in annexation, as in '*ītūnī ṣabāḥa yawmi l-jumḤati* 'come to me on Friday morning', where *ṣabāḥan* 'in the morning' is a time-qualifier made dependent by the preceding verb as an object of location.

18.109 (9) *masā'an* 'in the evening',¹ (spelt with a 'lengthened ā'), i.e. from noon to sunset. It occurs in the same way as *ṣabāḥan* 'in the morning'.

18.110 (10) '*abadan* 'ever',¹ which is a noun of infinite future time, as in *lā 'adḵulu d-dāra 'abadan* 'I shall not enter the house ever', and '*abada l-'abadīna* 'for ever and ever'. It is used both undefined with final *n* and in annexation,² as illustrated, where '*abadan* 'ever' is a time-qualifier made dependent by the preceding verb as an object of location. *

18.111 (11) '*amaḍan* 'ever',¹ which is a noun of future time occurring in the same way as '*abadan* 'ever', mentioned above.²

ما مر في ابداء والثانية عشرة حيناً وهو اسم لزمان مبهم ويستعمل نكرة منونة نحو قرأت حيناً ومضافاً نحو قرأت حين طلعت الشمس فحيناً ظرف زمان منصوب بالفعل الذي قبله على انه مفعول فيه وقوله وما اشبه ذلك اشارة الى ان كل اسم زمان اشبه ما تقدم من اسماء الزمان يصح نصبه على الظرفية سواء اكان مبهماً وهو ما لا يصلح وقوعه جواباً لمتى ولا لكم كالوقت والساعة او مختصاً وهو الذي يقع جواباً لكم كالاسبوع والشهر والحوال كصمت اسبوعاً او شهراً او حوالاً ولما فرغ من ظرف الزمان شرع في ظرف المكان فقال وظرف المكان وعرفه بقوله هو اسم المكان المنصوب بتقدير في اي اذا كان مبهماً فالمبهم كله صالح للنصب على الظرفية وذكر المصنف منه ثلاث عشرة لفظة الاولى نحو امام بمعنى قدام نحو جلست امام الامير اي قدامه فامام ظرف مكان منصوب بالفعل الذي قبله على انه مفعول فيه وثانيتها خلف وهو ضد قدام تقول جلست خلفك ويأتي فيه ما مر

18.112 (12) *hīnan* 'at a time', which is a noun of vague time.¹ It is used undefined with final *n*, as in *qara'tu hīnan* 'I read for a time', and in annexation, as in *qara'tu hīna ṭalaCat iṣ-šamsu* 'I read at the time the sun rose', where *hīnan* 'at a time' is a time-qualifier made dependent by the preceding verb as an object of location.

18.113 By and the like, the author indicates that all nouns of time similar to the above may properly take dependent form as time-qualifiers, whether they are (i) vague (i.e. those which it is improper for them to occur in answer to the questions 'when?' or 'how long?', for example *waqt* 'point of time', *sāCa* 'moment, instant'), or (ii) particular (i.e. those which occur in answer to the question 'how long?', for example *'usbūC* 'week', *šahr* 'month', *ḥawl* 'year', as in *šumtu 'usbūCan* 'I fasted for a week', or *šahrān* 'for a month', or *ḥawlan* 'for a year').

18.2 Having finished with the time-qualifier, the author now turns to the space-qualifier:¹ and the space-qualifier (which he defines thus) is the noun of place that is made dependent with the implicit meaning of *fī* 'in', that is, when it is a vague noun, since every vague noun may properly take dependent form as a space-qualifier.²

18.201 The author now lists thirteen of them: for example (1) *'amāma* 'in front of', synonymous with *quddāma* 'in front of',¹ as in *jalastu 'amāma l-'amīri* 'I sat in front of the prince', i.e. *quddāmahu* 'in front of him', where *'amāma* 'in front of' is a space-qualifier made dependent by the preceding verb as an object of location.²

18.202 (2) *kalfa* 'behind', the antonym of *quddāma* 'in front of', as in *jalastu kalfaka* 'I sat behind you', parsed as above.¹

من الاعراب وَالثَّلَاثُ قَدَامَ بِمَعْنَى اِمَامٍ نَحْوَ جَلَسْتُ قَدَامَ الدَّارِ وَيَأْتِي فِيهِ مَا مَرَّ مِنَ الْاَعْرَابِ وَرَابِعَتُهَا وَرَاءَ بِالْمَدِّ بِمَعْنَى خَلْفٍ نَحْوَ جَلَسْتُ وَرَاءَ الْمَسْجِدِ وَيَأْتِي فِيهِ مَا مَرَّ مِنَ الْاَعْرَابِ وَقَدْ يَأْتِي وَرَاءَ بِمَعْنَى قَدَامَ كَمَا قِيلَ فِي قَوْلِهِ تَعَالَى وَكَانَ وَرَاءَهُمْ مَلِكٌ اِنَّهُ بِمَعْنَى قَدَامَ وَخَامِسَتُهَا فَوْقَ لِكُلِّ مَكَانٍ عَالٍ وَهُوَ ضِدُّ تَحْتَ نَحْوُ جَلَسْتُ فَوْقَ السَّطْحِ وَفِيهِ مَا مَرَّ مِنَ الْاَعْرَابِ وَالسَّادِسَةُ تَحْتَ وَهُوَ ضِدُّ فَوْقَ تَقْبُولُ جَلَسْتُ تَحْتَ الشَّجَرَةِ وَالْاَعْرَابُ فِيهِ عَلَى مَا مَرَّ وَالسَّابِعَةُ عِنْدَ وَهُوَ لِلْكَثْمَانِ الْقَرِيبِ نَحْوَ جَلَسْتُ عِنْدَ زَيْدٍ اَيَ قَرِيبًا مِنْهُ فَعِنْدَ طَرَفِ مَكَانٍ مَنْصُوبٍ بِتَقْدِيرٍ فِي وَنَاصِبِهِ الْفِعْلُ الَّذِي قَبْلَهُ عَلَى اَنَّهُ مَفْعُولٌ فِيهِ وَالثَّامِنَةُ مَعَ وَهُوَ اسْمُ مَكَانٍ الْاجْتِمَاعِ نَحْوُ جَلَسْتُ مَعَ مُحَمَّدٍ اَيَ مُصَاحِبًا لَهُ وَفِيهِ مِنَ الْاَعْرَابِ مَا مَرَّ وَالتَّاسِعَةُ أَزَاءَ بِالضَّرَائِ

18.203 (3) *quddāma* 'in front of', synonymous with 'amāma 'in front of', as in *jalastu quddāma d-dāri* 'I sat in front of the house', parsed as above.¹

18.204 (4) *warā'a* 'behind',¹ synonymous with *kalfa* 'behind', as in *jalastu warā'a l-masjidi* 'I sat behind the mosque', parsed as above. It is also known for *warā'a* to occur in the meaning of *quddāma* 'in front of',² as is the opinion regarding the Qur'anic verse *wa-kāna warā'ahum malikun* 'and there was before them a king',³ in which *warā'a* is said to have the meaning of *quddāma* 'in front of'.

18.205 (5) *fawqa* 'above',¹ for every high place; it is the antonym of *taḥta* 'beneath', as in *jalastu fawqa s-saṭḥi* 'I sat on top of the roof', parsed as above.

18.206 (6) *taḥta* 'beneath', the antonym of *fawqa* 'above', as in *jalastu taḥta š-šajarati* 'I sat beneath the tree', parsed as above.¹

18.207 (7) *Ġinda* 'at',¹ for every near place, as in *jalastu Ġinda zaydin* 'I sat next to Zayd', i.e. near him, where *Ġinda* 'at' is a space-qualifier made dependent with the implicit meaning of *fi* 'in', and the element which makes it dependent is the preceding verb, as an object of location.

18.208 (8) *maġa* 'with',¹ which is a noun denoting a place of meeting, as in *jalastu maġa muḥammadin* 'I sat with Muḥammad', i.e. in his company, parsed as above.

18.209 (9) *'izā'a* 'opposite', (spelt with z and 'lengthened ā'),¹ in

والمَد بمعنى المَقَابِلَة نحو جَلَسْتُ اِزاءَ البَيْتِ (55c) اَي مَقَابِلَتِهِ وَفِيهِ مِنَ الْاَعْرَابِ مَا مَرَّ وَالْعَاشِرَةُ هَذَا بِالذَّالِ الْمَعْجَمَةِ وَالْمَدِّ بِمَعْنَى الْقَرِيبِ نَحْوُ جَلَسْتُ هَذَا عَمْرُو اَي قَرِيبًا مِنْهُ وَفِيهِ مِنَ الْاَعْرَابِ مَا مَرَّ وَالْحَادِيَّةُ عَشْرَةٌ تَلْقَاءُ بِمَعْنَى الْمَقَابِلَةِ كَانِءٌ نَحْوُ جَلَسْتُ تَلْقَاءُ بَكَرٍ اَي مَقَابِلَهُ وَفِيهِ مِنَ الْاَعْرَابِ مَا مَرَّ وَالشَّانِيَّةُ عَشْرَةٌ هُنَا بِضَمِّ الْهَاءِ وَتَخْفِيفِ النُّونِ وَهُوَ اسْمُ اِشَارَةٍ لِلْمَكَانِ الْقَرِيبِ نَحْوُ جَلَسْتُ هُنَا اَي فِي هَذَا الْمَكَانِ الْقَرِيبِ وَفِيهِ مَا مَرَّ مِنَ الْاَعْرَابِ وَالثَّالِثَةُ عَشْرَةٌ ثُمَّ بِالشَّاءِ الْمَثْلُثَةُ الْمَفْتُوحَةُ وَهُوَ اسْمُ اِشَارَةٍ لِلْمَكَانِ الْبَعِيدِ نَحْوُ اجْلَسْتُ ثُمَّ اَي فِي هَذَا الْمَكَانِ الْبَعِيدِ وَفِيهِ مَا مَرَّ مِنَ الْاَعْرَابِ وَقَوْلُهُ وَمَا اَشْبَهَ ذَلِكَ اِشَارَةٌ بِهٖ اِلَى اَنْ كُلَّ اسْمٍ مَكْمُومٌ مِنْهُمْ يَنْصَبُ عَلَى الظَّرْفِيَّةِ نَحْوُ * يَمِينٍ وَشَمَالٍ وَتَقُولُ جَلَسْتُ يَمِينٍ وَعَمْرُو وَشَمَالٍ زَيْدٍ فَيَمِينٍ وَشَمَالٍ مَنْصُوبَانِ عَلَى الظَّرْفِيَّةِ بِتَقْدِيرِ فِي وَنَاصِبُهُمَا الْفِعْلُ الَّذِي قَبْلَهُمَا عَلَى اَنْهُمَا مَفْعُولَانِ فِيهِ تَنْبِيْهُهُ كَاسْمِ الزَّمَانِ وَالْمَكَانِ لَاسْمِ الَّذِي عَرَضَتْ دَلَالَتُهُ عَلَى اَحَدِهِمَا وَهُوَ اَرْبَعَةٌ اَوَّلُهَا اَسْمَاءُ الْعَدَدِ الْمُمَيِّزُ بِهَا كَسَرَتْ عَشْرِينَ يَوْمًا وَثَلَاثِينَ فَرَسَخًا

the meaning of being face to face, as in *jalastu 'izā'a l-bayti* 'I sat opposite the house' (55c)² i.e. *muqābalatahu* 'being face to face with it', parsed as above.

18.210 (10) *hiḡā'a* 'opposite', (spelt with dotted *ḡ* and 'lengthened *ā*'),¹ meaning 'near', as in *jalastu hiḡā'a ʿamrin* 'I sat opposite ʿAmr', i.e. near him, parsed as above.

18.211 (11) *tilqā'a* 'opposite',¹ in the meaning of being face to face, like *'izā'a* 'opposite', as in *jalastu tilqā'a bakrin* 'I sat opposite Bakr', i.e. *muqābilahu* 'facing him', parsed as above.

18.212 (12) *hunā* 'here', (spelt with *u* after the *h* and a single *n*), which is a demonstrative noun¹ of near place, as in *jalastu hunā* 'I sat here', i.e. in this near place,² parsed as above.

18.213 (13) *ṭamma* 'there', (spelt with a three-dotted *ṭ* and an *a* following),¹ which is a demonstrative noun of remote place, as in *ijlis ṭamma* 'sit over there', i.e. in that remote place, parsed as above.

18.214 Finally: and the like.¹ By this the author indicates that every vague noun of place may take dependent form as a space-qualifier, e.g. * *yamīnun* 'right' and *šimālun* 'left', as in *jalastu yamīna ʿamrin wa-šimāla zaydin* 'I sat on the right of ʿAmr and the left of Zayd', in which *yamīna* 'right' and *šimāla* 'left' are both made dependent as space-qualifiers² with the implicit meaning of *fī* 'in', and the element which makes them dependent is the preceding verb, as objects of location.³

18.3 Note: Like the nouns of time and place are the nouns which accidentally happen to denote¹ one of the two, of which there are four kinds:

18.31 (1) The nouns of number¹ which are followed by specifying elements, e.g. *sirtu ʿiṣrīna yawman wa-ṭalāṭīna farsaḡan* 'I travelled twenty days

فَعَشْرِينَ مَفْعُولٌ فِيهِ مَنْصُوبٌ نَصَبَ ظَرْفِ الزَّمَانِ وَثَلَاثِينَ مَفْعُولٌ فِيهِ مَنْصُوبٌ نَصَبَ ظَرْفِ الْمَكَانِ لَانْهَمَا مِيزَا بِذَلِكَ وَثَانِيهَا مَا قَبِدَتْ بِهِ كَلِيَّةٌ أَحَدَهُمَا أَوْ جِزْئِيَّتُهُ كَسَرَتْ جَمِيعَ الْيَوْمِ جَمِيعَ الْفَرَسَخِ أَوْ كُلَّ الْيَوْمِ كُلَّ الْفَرَسَخِ أَوْ بَعْضَ الْيَوْمِ بَعْضَ الْفَرَسَخِ أَوْ نِصْفَ الْيَوْمِ نِصْفَ الْفَرَسَخِ فَجَمِيعٌ وَكُلٌّ وَبَعْضٌ وَنِصْفٌ مَنْصُوبَاتٌ نَصَبَ ظَرْفِ الزَّمَانِ وَالْمَكَانِ ثَالِثُهَا مَا كَانَ صِفَةً لِأَحَدِهِمَا كَجَلَسْتُ طَوِيلًا مِنَ الدَّهْرِ غَرْبِي الدَّارِ إِذَا الْأَصْلُ زَمَانًا طَوِيلًا وَمَكَانًا غَرْبِيًّا رَابِعُهَا مَا كَانَ مَخْفُوضًا بِإِضَافَةٍ أَحَدَهُمَا ثُمَّ حُذِفَ الْمُضَافُ وَأَنْبِيبَ عَنْهُ الْمُضَافُ إِلَيْهِ بَعْدَ حَذْفِهِ وَهُوَ فِي ظَرْفِ الزَّمَانِ كَثِيرٌ نَحْوُ جِئْتُكَ صَلَاةَ الْعَصْرِ وَقُدُومَ الْحَاجِّ وَالْأَصْلُ وَقْتُ صَلَاةِ الْعَصْرِ (56a) وَقَدْ قُدِمَ الْحَاجُّ فَحُذِفَ الْمُضَافُ وَفِي ظَرْفِ الْمَكَانِ قَلِيلٌ نَحْوُ جَلَسْتُ قَرَبَ زَيْدٍ أَيْ مَكَانٍ قَرِيبَهُ تَتِمَّةٌ مِمَّا اسْتَعْمَلَ مِنْ أَسْمَاءِ الزَّمَانِ وَالْمَكَانِ غَيْرِ ظَرْفٍ كَانَ يَرَى مُبْتَدَأً أَوْ خَبَرًا أَوْ فَاعِلًا أَوْ مَفْعُولًا أَوْ مُضَافًا إِلَيْهِ نَحْوُ يَوْمٍ وَشَهْرٍ يُسَمَّى فِي عَرَفِ النُّحُوبِيِّينَ وَأَصْلَاحِهِمْ مُتَصَرِّفًا

and thirty parasangs', where *cişrîna* 'twenty'² is an object of location with the dependent form of a time-qualifier, and *talâtîna* 'thirty' is an object of location with the dependent form of a space-qualifier, because both have time and space terms as their specifying elements.

18.32 (2) That which is used to characterize the totality or partiality of either,¹ e.g. *sirtu jamîca l-yawmi jamîca l-farsaķi* 'I travelled the whole day the whole parasang', or *kulla l-yawmi kulla l-farsaķi* 'all day all the parasang', or *baċċa l-yawmi baċċa l-farsaķi* 'some of the day some of the parasang', or *nişfa l-yawmi nişfa l-farsaķi* 'half the day half the parasang',² in which *jamîca* 'whole', *kulla* 'all', *baċċa* 'some' and *nişfa* 'half' all have the dependent form of the time-qualifier and space-qualifier.³

18.33 (3) That which is an adjective to either, e.g. *jalastu řawîlan* (*min ad-dahri*) *řarbiyya d-dāri* 'I sat long (in time) west of the house', from an original *zamānan řawîlan* 'for a long time' and *makānan řarbiyyan* 'in a westerly place'.¹

18.34 (4) That which was previously made oblique by having either of these two annexed to it, but then the annexing element has replaced the elided annexed element. This is very common with time-qualifiers, e.g. *ji'tuka řalāta l-ċaşri wa-quċūma l-ĥāċċi* 'I came to you at the evening prayer and on the arrival of the pilgrim', from an original *waċta řalāti l-ċaşri* (56a) *wa-waċta quċūmi l-ĥāċċi* 'at the time of evening prayer and at the time of the pilgrim's arrival'.¹ It is rather rare with space-qualifiers, e.g. *jalastu qurba zaydin* 'I sat near Zayd', i.e. *makāna qurbihi* 'in the place of his nearness'.²

18.4 Supplementary Note: In the accepted usage and technical vocabulary of the grammarians the term 'fully current'¹ is applied to those nouns of time and place which are used as other than space/time qualifiers, and which are seen to occur as subjects, predicates, agents, direct

وما لا يخرج عنهما نحو سحر من يوم بعينه وقط في استغراق الماضي وعوض في استغراق المستقبل أو لا يخرج عنهما إلا إلى شيهما وهو الجر بمن نحو عند فانه لا يستعمل إلا ظرفا نحو جلست عندك أو مجرورا نحو خرجت من عندك يسمى في عرفهم واصطلاحهم غير متصرف ولما فرغ المصنف من الرابع من المنصوبات وهو احد نوعي المفعول فيه شرع في الخامس منها وهو الحال لما بينهما من المناسبة في النصب على معنى في فقال

باب الحال والفها منقلبة عن واو لقولهم في جمعها احوال وفي تصغيرها حويلة

objects and with other elements annexed to them, such as *yawmun* 'a day' and *šahrūn* 'a month'.²

18.41 In the accepted usage and technical vocabulary of the grammarians the term 'not freely current' is applied to those nouns which never leave the category of space/time-qualifier,² such as *šahara* 'early' (referring to a specific day), *qaṭṭu* 'at all' (for bringing out the full meaning of the past tense) and *ṣawḍu* 'ever' (for bringing out the full meaning of the future tense); likewise those which only leave the category to become part of an equivalent construction, namely to be made oblique by *min* 'from', as with *ḥinda* 'at, with', which can be used either as a space-qualifier, e.g. *jalastu ḥindaka* 'I sat with you', or made oblique by *min* 'from', e.g. *karajtu min ḥindika* 'I went out from with you'.³

18.5 Having finished with the fourth of the dependent elements (which is one of the two kinds of object of location),¹ the author now turns to the fifth of them, namely the circumstantial qualifier, because of the relationship between it and the object of location in being made dependent with the meaning of *fī* 'in'.

CHAPTER NINETEEN

19.0 Chapter on the circumstantial qualifier.¹ (The *ā* of *ḥālun* 'a circumstance, situation' is converted from *w*, as can be seen from the fact that people say *ʾaḥwālun* 'circumstances' in the plural and *ḥawaylatun*

ويجوز فيها التذكير والتأنيث لفظاً ومعنى يقال حال حسن وحسنة والتأنيث افسح وحدها المصنف بقوله هو الاسم الغضلة المنصوب بالفعل وشبهه المفسر لما انبهم من الهيئات فعلم من قوله الاسم ان الحال لا تكون الا اسما لا فعلا ولا حرفا ومن قوله المنصوب انها لا تكون مرفوعة ولا مجرورة ومن قوله المفسر لما انبهم من الهيئات ان الحال تفسر الهيئات المبهمة اللاحقة للذوات العاقلة وغيرها بخلاف التمييز فانه مفسر لما انبهم من الذوات وتجيء الحال من الفاعل نصا نحو جاء زيد راكباً فراكبا حال من الفاعل الذي هو زيد منصوبة بجاء الرفع للفاعل وزيد الذي هو صاحب الحال قد انبهم حاله في مجيئه ففسر حاله بانه جاء راكباً وتجيء من المفعول نصا نحو ركبت الفرس مسرجاً فركبت (56b) فعل وفاعل مرفوع بالفعل والفرس مفعول به منصوب بركب ومسرجا حال من المفعول به منصوبة بركب

'a small circumstance' in the diminutive.² The word may be masculine or feminine, either formally or abstractly, e.g. *ḥālun ḥasanun* or *ḥālun ḥasanatun* 'a good circumstance', the feminine being the purer usage).³ The author defines it as follows:

19.1 This is the noun that is structurally redundant,¹ of dependent form (through the verb or its equivalent),² which explains what is otherwise vague in exterior aspects.³ (from the term 'noun' it is understood that the circumstantial qualifier can only be a noun, not a verb or a particle; from 'dependent' that it is not independent or oblique, and from 'which explains what is vague in exterior aspects' that the circumstantial qualifier explains vague exterior aspects pertaining to both rational beings and others, unlike the 'specifying element', which explains what is vague in the beings themselves).

19.21 The circumstantial qualifier occurs (1) unambiguously qualifying the agent, e.g. *jā'a zaydun rākiban* 'Zayd came riding', where *rākiban* 'riding' is a circumstantial qualifier of the agent,¹ namely *zaydun* 'Zayd', and is made dependent by *jā'a* 'to come', which also makes the agent independent. As it was not clear in what circumstances Zayd (the antecedent of the circumstantial qualifier) actually came, the circumstances are explained by saying that he came *rākiban* 'riding'.²

19.22 (2) It occurs unambiguously qualifying¹ the direct object, e.g. *rakibtu l-farasa musrajan* 'I rode the horse saddled', where *rakibtu* 'I rode (56b)' is a verb and its agent made independent by it, *al-farasa* 'the horse' is a direct object made dependent by *rakiba* 'to ride', and *musrajan* 'saddled'² is a circumstantial qualifier of the direct object also made dependent by *rakiba* 'to ride'.

وتجيء من الفاعل والمفعول نحو لقيت عبدالله راكبا فراكبا حال محتملة لان تكون من الفاعل وهو التاء في لقيت وان تكون من المفعول الذي هو عبدالله وهي منصوبة بلقي مفسرة لصاحبها وتجيء منهما معا نحو لقيت زيدا راكبين فراكبين مبين لهيئة الفاعل والمفعول وقوله وما أشبه ذلك اشارة الى الامثلة المتقدمة ولا تجيء الحال من المبتدأ على الراجح وتجيء من المجرور بالحرف نحو مررت بهند جالسة او من المجرور بالضاف نحو قوله تعالى ايجب احذكم ان يأكل لحم ابية ميتا فميتا حال من اخيه والغالب في الاسم الواقع حالا ان يكون مشتقا مفارقا والمراد بالمشتق ما دل على ذات باعتبار معنى فيها هو المقصود كاسم الفاعل واسم المفعول

19.23 (3) It occurs qualifying either the agent or the direct object, e.g. *laqītu ʿabdallāhi rākiban* 'I met ʿAbdullāh riding', where *rākiban* 'riding' is a circumstantial qualifier which is capable of qualifying either the agent (i.e. the *tu* 'I' of *laqītu* 'I met') or the direct object (i.e. *ʿabdallāhi* 'ʿAbdullāh');¹ in any case it is made dependent by *laqiya* 'to meet',² and is explanatory of its antecedent.

19.24 (4) It also occurs qualifying both together, e.g. *laqītu zaydan rākibayni* 'I met Zayd, both (of us) riding', where *rākibayni* 'both riding'¹ clarifies the exterior aspect of both the agent and the direct object.

19.25 By and the like, the author is referring to the examples already given above. On the whole the circumstantial qualifier does not occur with the subject of an equational sentence,¹ though it is found with nouns made oblique by particles, e.g. *marartu bi-hindin jālisatan* 'I passed by Hind sitting',² and by annexation, e.g. the Qur'anic *'a-yuḥibbu 'aḥadukum 'an ya'kula laḥma 'akīhi maytan* 'would any one of you like to eat the flesh of his brother, dead?',³ where *maytan* 'dead' is a circumstantial qualifier of *'akīhi* 'his brother's'.

19.3 The predominant usage¹ is for the noun which occurs as a circumstantial qualifier to be both derived and transient.

19.31 By 'derived'¹ is meant the noun which denotes an entity in terms of some specifically intended semantic function, such as the agent noun, the patient noun, the quasi-participial adjective and the relative noun.²

والصفة المشبهة باسم الفاعل وافعل التفضيل والمراد بالمفارق ما لم يكن ملازماً لصاحبه ومن غير الغالب في الاشتقاق ان تكون الحال جامدة مؤولة بمشتق تأويلاً لا كلفة فيه كان دلت على تشبيه نحو بدت الجارية قمراً اي مثل القمر أو ترتيب نحو ادخلوا رجلاً اي مرتبين أو سعر نحو بعته مداً بكذا اي مسعراً أو مفاعلة نحو بعته الثوب يداً بيد اي مقايضة بكذا ومن غير الغالب في اعتبار المفارقة ان تكون الحال ملازمة لا مفارقة نحو دعوت الله سميعاً فسميعاً حال لازمة لصاحبها ونحو خلق الله الزرافة يديها اطول من رجلها فالزرافة مفعول به منصوب بخلق الرفع للجلالة التي هي الفاعل ويديها بدل من الزرافة بدل بعض من كل واطول حال من الزرافة ومن رجلها متعلق باطول ثم الناصب للحال في جميع احوالها الفعل او

19.32 By 'transient'¹ is meant that which is not inherent in the antecedent.

19.33 With regard to derivation, in rare instances the circumstantial qualifier may be an underived noun,¹ as long as it can be paraphrased without difficulty by a derived noun, for example, when it denotes a comparison, e.g. *badat il-jāriyatu qamaran* 'the girl appeared as a moon', i.e. 'like a moon', or an ordering, e.g. *udkulū rajulan rajulan* 'enter man by man',² i.e. 'thus ordered', or a price, e.g. *bi^ctuḥu muddan bi-kaḏā* 'I sold it at so much a measure',³ i.e. 'at that price', or mutual action, e.g. *bi^ctuḥu t-tawba yadan bi-yadin* 'I sold him the garment hand in hand', i.e. 'shaking hands on that amount'.

19.34 With regard to being transient, in rare instances the circumstantial qualifier may be inherent and not transient, for example *da^cawtu llāha samī^can* 'I prayed to God all-hearing',¹ where *samī^can* '(all)-hearing' is a circumstantial qualifier which is also inherent in its antecedent. Similarly *kalāqa llāhu z-zarāfata yadayhā 'aṭwala min riḡlayhā* 'God created the giraffe with its two front legs longer than its two back legs',² where *az-zarāfata* 'the giraffe' is a direct object made dependent by *kalāqa* 'to create', which also makes independent the name of the Almighty which is its agent, *yadayhā* 'its two front legs' is a substitute of *az-zarāfata* 'the giraffe' by substitution of the part for the whole,³ *'aṭwala* 'longer' is a circumstantial qualifier of *az-zarāfata* 'the giraffe', and *min riḡlayhā* 'than its two back legs' is semantically connected⁴ with *'aṭwala* 'longer'.

19.4 Next, what makes the circumstantial qualifier dependent in all situations is a verb or its equivalent (e.g. the agent noun).¹

شبهه كاسم الفاعل ولا تكون الحال إلا نكرة لان الغالب كونها مشتقة كما مر وصاحبها (57a) معرفة فالترزم تنكيرها لئلا يتوهم كونها نعتا اذا كان صاحبها منصوبا وحمل غيره عليه وان وردت بلفظ المعرفة اولت بالنكرة محافظة على ما استقر لها من لزوم التنكير قالوا ادخلوا الاول فالاول اي مرتبين وقالوا رجع عوده على بدئه فعود حال من فاعل رجع المستتر فيه فيؤول بنكرة من لفظه اي عائدا او من معناه اي راجعا وقالوا جاء وحده فوحده حال من فاعل جاء المستتر فيه فيؤول بنكرة من لفظه اي متوحدا او من معناه اي منفردا ولا تكون الا بعد تمام الكلام وهو الغالب والمراد بتمام الكلام قبل الحال ان يأخذ الفعل فاعله ومفعوله كما مر في الامثلة وليس المراد ان يكون الكلام مستغنيا عن الحال من جهة المعنى كما مر في

19.5 Moreover, the circumstantial qualifier is always undefined,¹ because, as already stated, it is predominantly a derived noun, while its antecedent (57a) is defined, hence the circumstantial qualifier must always be undefined lest it should be supposed to be an adjective when its antecedent also has dependent form (leading to a false correlation);²

19.51 Even if the circumstantial qualifier does occur in defined form it is still interpreted as undefined in compliance with the need for indefiniteness already laid down, e.g. *udkūlū l-'awwala fa-l-'awwala* 'enter, first the one then the other',¹ i.e. 'thus ordered', or *rajaCa Cawdahu Calā bad'ihī* 'he came back no better than he set out',² where *Cawda* 'return' is a circumstantial qualifier of the agent concealed in *rajaCa* 'he came back', but can be paraphrased as undefined either by means of a formal equivalent such as *Cā'idan* 'returning' or a semantic equivalent such as *rājiCan* 'coming back'.³ Another example is *jā'a waḥdahu* 'he came by himself', where *waḥdahu* 'by himself' is a circumstantial qualifier of the agent concealed in *jā'a* 'he came',⁴ but can be paraphrased as undefined either by means of a formal equivalent such as *mutawahhidan* 'being by himself' or a semantic equivalent such as *munfaridan* 'being alone'.⁵

19.6 Furthermore the circumstantial qualifier occurs only after the completion of the utterance,¹ (in predominant usage). By 'the completion of the utterance' before the circumstantial qualifier is meant that the verb should already have its agent and direct object,² as in the examples above. It does not mean that the utterance should already be self-sufficient with regard to meaning³ without the circumstantial qualifier (as is the case in the above examples), because it does happen

الامثلة وقد يكون محتاجا الى الحال من جهة المعنى كما في قول الشاعر
 انما الميت من يعيش كئيبا كاسفا باله قليل الرجاء
 اذ لا يصح الاستغناء بما قبل الحال من جهة المعنى فتقول انما الميت من يعيش
 فلم تذكر الحال الذي هو كئيبا وما بعده ولا يكون صاحبها الا معرفة لانه محكوم
 عليه بالحال فهو كالمخبر عنه وحق المحكوم عليه ان يكون معرفة لان الحكم على
 المجهول لا يفيد غالبا ويقع نكرة بمسوغ وهو اما التخصيص او التعميم او التأخير
 فالاول وهو التخصيص سواء اكان باضافة نحو قوله تعالى وقدر فيها اقواتها في
 اربعة ايام سواء للسائلين فسواء حال من اربعة وهي نكرة مختصة باضافتها الى
 ايام او بوصف كقول الشاعر
 نجيت يا رب نوحا واستجبت له في فلك ماخر في اليم مشحونا
 فمشحونا (57b) حال من فلك لوصفه لماخر وهو بالخاء المعجمة الذي يشق الماء شقا
 والثاني وهو التعميم سواء اكان بمنفي نحو قوله تعالى وما اهلكنا من قرية

that the utterance needs the circumstantial qualifier with regard to meaning. This is evident in the verse:

'innamā l-maytu man ya^Ciṣu ka'iban

kāsifan bāluhu qalīla r-rajā'i

'the dead man is simply he who lives grieving, wretched his plight and small of hope',⁴ since it would be incorrect for the utterance to be made self-sufficient with only the antecedent of the circumstantial qualifier (i.e. by saying *'innamā l-maytu man ya^Ciṣu* 'the dead man is simply he who lives', without mentioning the circumstantial qualifiers *ka'iban* 'grieving' etc.).

19.7 Finally: and its antecedent is always defined. This is because the antecedent is judged¹ to be in the circumstance, and to that extent is like the subject of a predicate: it is only right that something so judged should be defined because, as a rule, a verdict on the unknown conveys no information.²

19.71 An undefined antecedent may occur when justified by specialization, generalization, or inversion. (1) Specialization¹ may be effected either by annexation (as in the Qur'anic *wa-qaddara fihā 'aḡwātahā fī 'arba^Cati 'ayyāmin sawā'an li-s-sā'ilīna* 'and he apportioned therein its foods in four days together,² for those who ask', where *sawā'an* 'together' is a circumstantial qualifier of *'arba^Cati* 'four', an undefined expression made specific by being annexed to *'ayyāmin* 'days'), or by adjectival qualification, as in the verse:

najjayta yā rabbi nūḥan wa-stajabta lahu

fi fulukin māḡirin fi l-yammi maṣḡūnan

'you rescued, O Lord, Noah and answered his prayers with an ark cleaving the deeps, laden',³ where *maṣḡūnan* 'laden' (57b) is a circumstantial qualifier of *fulukin* 'an ark', because the latter is qualified by the adjective *māḡirin* 'cleaving' (spelt with *ḡ*, dotted above, and meaning 'splitting the water').⁴

19.72 (2) Generalization¹ may be effected by negation (as in the

الا لها منذرون فجملتها لها منذرون حال من قرية وهي نكرة عامة لوقوعها في سياق النفي او النهي نحو قولهم لا يبيع امرؤ على امرئ مستسهلا فهو حال من امرئ الاول والثالث وهو التأخير نحو في الدار جالس رجل فجالسا حال من رجل وقد يقع صاحب الحال نكرة بلا مسوغ روي مالك في الموطأ صلى رسول الله صلى الله عليه وسلم قاعدا وصلى وراءه رجال قياما فقياما حال من رجال وهو نكرة بلا مسوغ تنتمه قد يحذف عامل الحال جازا اذا دل عليه دليل لفظي كقولك راكبا لمن قال لك كيف جئت او حالي كقولك للقادم من سفر مبرورا مأجورا ووجوبا اذا ضرب

Qur'anic wa-mā 'ahlaknā min qaryatin 'illā lahā munḍirūna 'and we have destroyed no town without its having warners',² where the sentence *lahā munḍirūna* 'it has warners' is a circumstantial qualifier of *qaryatin* 'a town', which is a generalized undefined element because it occurs in the context of negation), or by prohibition,³ as in the saying *lā yabḡi mru'un 'alā mri'in mustashilan* 'let one man not oppress another man thinking it easy',⁴ in which *mustashilan* 'thinking it easy' is a circumstantial qualifier of the first *imru'un* 'man'.

19.73 (3) Inversion¹occurs, for example, in *fī d-dāri jālisan rajulun* 'in the house, sitting, is a man', where *jālisan* 'sitting' is a circumstantial qualifier of *rajulun* 'a man'.

19.74 Sometimes the antecedent of a circumstantial qualifier is undefined without any particular justification:¹ Mālik relates in the *Muwaṭṭa'* the following Tradition,² *ṣallā rasūlu llāhi ṣallā llāhu 'alayhi wa-sallama qā'idan wa-ṣallā warā'ahu rijālun qiyāman* 'The Apostle of God (may God bless him and give him peace) used to pray sitting down, and men would pray behind him standing up', where *qiyāman* 'standing up' is a circumstantial qualifier of *rijālun* 'some men', with no particular justification.

19.8 Supplementary Note: The operator of the circumstantial qualifier is sometimes elided when sufficiently indicated by the context of discourse,¹e.g. when you answer *rākiban* 'riding' to someone who has asked you 'how did you come?', or by the context of situation,²e.g. when you say to someone arriving after a journey, *mabrūran ma'jūran* 'accepted, rewarded'.

مثلا كقولك لمن لا يثبت على حالة اتميميا مرة وقيسيا اخرى اي تتحول والاصل في الحال ان تكون جائزة الحذف وقد يعرض لها ما يمنع منه ككونها جوابا نحو راكبا لمن قال كيف جئت او مقصودا حصرها نحو لم يجئ الا راكبا او نائبة عن الخبر نحو ضربني زيدا قائما او منهيا عنها نحو لا تقربوا الصلاة وانتم سكارى ولما فرغ المصنف من الخامس من المنصوبات شرع في السادس منها وهو التمييز لمشاركته اياه في التنكير والفضلية والتبيين والنصب على معنى حرف وهو في في الحال ومن في التمييز فقال

باب التمييز وهو المميز والتبيين والمبين والتفسير والمفسر في اللغة بمعنى واحد

19.81 Elision is compulsory in expressions that have become proverbial,¹ e.g. when you say to an inconstant person '*a-tamīmiyyan marratan wa-qaysiyyan 'ukrā* 'as a Tamīmī one moment and as a Qaysī the next?', i.e. 'you keep changing...'.²

19.82 Normally it should always be permissible to elide the circumstantial qualifier,¹ but there may be something which happens to prevent this, as, for example, when it is an answer to a question (e.g. *rākiban* 'riding', to someone who has just asked *kayfa ji'ta* 'how did you come?'),² or where the intention is to restrict it (e.g. *lam yaji* 'illā *rākiban* 'he came only riding'),³ or when it replaces a predicate (e.g. *ḍarbī zaydan qā'iman* 'my striking of Zayd was while standing'),⁴ or when it is prohibited (e.g. *lā taqrabū ṣ-ṣalāta wa-'antum sukārā* 'do not come to prayer while you are intoxicated').⁵

19.9 Having finished with the fifth of the dependent elements,¹ the author now turns to the sixth of them, namely the specifying element, because it has the following in common with the circumstantial qualifier: indefiniteness, structural redundancy, clarification, and dependence through the meaning of a particle (*fī* 'in' for the circumstantial qualifier and *min* 'of' for the specifying element).²

CHAPTER TWENTY

20.0 Chapter on specification:¹ i.e. the *mumayyiz* 'specifying element', also known as *tabyīn* 'clarification' and *mubayyin* 'clarifying element', or *tafsīr* 'explanation' and *mufasssīr* 'explanatory element', all of which have the same lexical meaning. The author now sets out the

وفي الاصطلاح ما ذكره المصنف بقوله التمييز هو الاسم خرج بذلك الفعل والحرف المنصوب خرج بذلك المرفوع والمجرور والعمدة نحو زيد عالم (58a) المفسر لما انبهم من الذوات خرج بذلك الحال لانها ليست رافعة لابهام الاسم وانما هي مبينة للهيئة ثم ان التمييز على ثلاثة اقسام مفسر للنسبة وهو المحول عن كونه فاعلا في الاصل ومفسر للمعدود ومفسر للمقادير وقد مثل المصنف للقسم الاول بثلاثة امثلة الاول منها نحو قولك تصيب زيد عرقا فتصيب فعل ماض وزيد فاعل مرفوع به وعرقا تمييز منصوب مفسر لنسبة التصيب لذات زيد ومعنى تصيب سال واصل الكلام تصيب عرق زيد فحول الاسناد عن المضاف الى المضاف اليه فحصل ابهام في النسبة فجاء بالمضاف الذي كان فاعلا وجعل تمييزا والمثال الثاني تفقا بكر شحما فتفقا

technical meaning as follows:²

20.01 The specifying element is the noun (by which he excludes the verb and the particle) of dependent form (by which he excludes independent and oblique nouns, as well as everything which is structurally indispensable,¹ e.g. *zaydun ʿālimun* 'Zayd is learned'), (58a) which explains what is otherwise vague in entities,² by which he excludes the circumstantial qualifier, because it does not remove vagueness in a noun but only clarifies its exterior aspects.

20.02 Specification is of three types: (1) explaining relationship (converted from the original agent),¹ (2) explaining number, and (3) explaining quantity. The author gives three examples of type (1):

20.11 (a) e.g. *taṣabbaba zaydun ʿaraḡan* 'Zayd dripped with sweat', where *taṣabbaba* 'dripped' is a past tense verb,¹ *zaydun* 'Zayd' is an agent made independent by it, and *ʿaraḡan* 'sweat' is a specifying element explaining the relationship between the dripping and the entity of Zayd (the meaning of *taṣabbaba* 'to drip' is *sāla* 'to pour'). The original form² is **taṣabbaba ʿaraḡu zaydin* 'the sweat of Zayd dripped': then the predicate of the annexed element has been converted³ into predication of the annexing element,⁴ producing a certain vagueness about the relationship, and so the annexed element which had formerly been the agent has been restored as a specifying element.⁵

فعل ماض وبكر فاعله مرفوع به وشحما تمييز مفسر لنسبة التفقا لذات بكر ومعنى تفقا امتلا¹ واصل الكلام تفقا شحما بكر فعمل فيه ما عمل في المثال الاول والمثال الثالث طاب محمد نفسا واعراب طاب محمد ما تقدم ونفسا تمييز مفسر لنسبة الطيب لذات محمد واصل الكلام طابت نفس محمد فعمل فيه ما عمل فيما قبله والباعث على ذلك ان ذكر الشيء مبهما ثم ذكره مفسرا اوقع في النفس ومثل للمفسر للعدد بمثالين الاول اشتريت عشرين غلاما فاشتريت فعل وفاعل وعشرين مفعول به منصوب باشترى وعلامة نصبه الياء نيابة عن الفتحة وتعيين مفسر لما وقع عليه عشرون ومنصوب بعشرين والثاني ملكت تسعين نعجة فملكتم فعل وفاعل في محل رفع بملك وتعيين مفعول به منصوب بملك وعلامة نصبه الياء نيابة عن الفتحة ونعجة تمييز للابهام الحاصل في ذات تسعين لان اسماء الاعداد مبهما

20.12 (b) *tafaqqa'a bakrun šaḥman* 'Bakr was bursting with fat', where *tafaqqa'a* 'was bursting'¹ is a past tense verb, *bakrun* 'Bakr' is an agent made independent by it, and *šaḥman* 'fat' is a specifying element explaining the relationship between the bursting and the entity of Bakr (the meaning of *tafaqqa'a* 'to burst' is *imtala'a* 'to be full to overflowing'). The original form is **tafaqqa'a šaḥmu bakrin* 'the fat of Bakr was bursting', and the same operation has been carried out here as in the first example.²

20.13 (c) *ṭāba muḥammadun nafsan* 'Muḥammad was content in mind', where the parsing¹ of *ṭāba muḥammadun* 'Muḥammad was content' is the same as above, and *nafsan* 'mind, spirit' is a specifying element explaining the relationship between the being contented and the entity of Muḥammad. The original form is **ṭābat nafsu muḥammadin* 'the mind of Muḥammad was content',² and the same operation has been carried out here as above. The motive for this construction is that to mention something vaguely at first and then to have it explained makes more impact on the mind.³

20.21 The author gives two examples of type (2) which explains number:¹ (a) *ištaraytu cišrīna ḡulāman* 'I bought twenty slave-boys', where *ištaraytu* 'I bought' is a verb and its agent, *cišrīna* 'twenty' is a direct object made dependent by *ištarā* 'to buy',² with *ī* as its dependence marker instead of *a*³ and *ḡulāman* 'slave-boy' is a specifying element explaining what is affected by 'twenty'⁴ and made dependent by it.

20.22 (b) *malaktu tisCīna naCjatan* 'I owned ninety ewes', where *malaktu* 'I owned' is a verb and its agent with independent status through *malaka* 'to own', *tisCīna* 'ninety'¹ is a direct object made dependent by *malaka* 'to own', with *ī* as its dependence marker instead of *a*, and *naCjatan* 'ewe' is a specifying element of the vagueness obtaining in the entity 'ninety' (because numerals are vague (58b) by virtue of being proper for every countable).

(58b) لكونها صالحة لكل معدود ومنه تمييز المقادير مثاله عندي رطل زيتا ومنوان تمرا فعندي خبر مقدم ورطل مبتدأ مؤخر وزيتا تمييز مفسر لمقدار رطل ومنسوب برطل وتمرًا تمييز لمنوان منصوب به والتقدير رطل زيت ومنوا تمر عندي وقول المصنف زيد اكرم منك ابا واجمل منك وجها ليس من هذا القسم وانما هو من قسم تمييز النسبة فكان حقه ان يقدم على ذكر العدد وشرط نصب التمييز الواقع بعد اسم التفضيل ان يكون فاعلا في المعنى كما في هذين المثالين الا ترى انك لو جعلت مكان اسم التفضيل فعلا وجعلت التمييز فاعلا وقلت زيد كرم ابوه وجمل وجهه لصح وانما قلنا انهما من تمييز النسبة لان الاصل ابو زيد اكرم منك وجهه اجمل منك فحول الاسناد عن المضاف الى المضاف اليه وجعل المضاف تمييزا

20.3 Lastly, type (3), specification of quantity, e.g. *Ḡindī raṭlun zaytan wa-manawāni tamran* 'I have a rotl-weight of oil and two mann-weights of dates', in which *Ḡindī* 'with me'¹ is a preposed predicate, *raṭlun* 'a rotl-weight' is a delayed subject,² and *zaytan* 'oil' is a specifying element explaining the quantity of a rotl and made dependent by *raṭlun* 'a rotl-weight',³ likewise *tamran* 'dates' is a specifying element of *manawāni* 'two mann-weights' and is made dependent by it. The implicit original form⁴ is **raṭlu zaytin wa-manawā tamrin Ḡindī* 'a rotl-weight of oil and two mann-weights of dates are with me'.

20.4 The author then adds: and *zaydun 'akramu minka 'aban wa-'ajmalu minka wajhan* 'Zayd is nobler than you as to father and more handsome than you in face'. This does not belong to type (3) just dealt with, but to the specification of relationship,¹ and it should by rights have been dealt with before type (2) (number).²

20.41 The condition for the occurrence of a specifying element in dependent form after an elative¹ is that it should have the meaning of an agent, as in the two examples above: you can see that it would be equally correct to replace the elative with a verb and make the specifying element into an agent, saying *zaydun karuma 'abūhu wa-jamula wajhuhu* 'Zayd, his father was noble² and his (Zayd's) face was handsome'.

20.42 We have described these two as specification of relationship simply because the original form¹ is **'abū zaydin 'akramu minka wa-wajhuhu 'ajmalu minka* 'Zayd's father is more noble than you and his (Zayd's) face is more handsome than yours',² then the predicate of the annexed element has been converted into predication of the annexing element and the former annexed element made into a specifying element:

فصار زيد اكرم منك ابا واجمل منك وجها فزيد ميتداً واكرم خبره ومنك جـار
ومجرور متعلق باكرم و**ابا منصوب على التمييز** واجمل معطوف على اكرم ومنك
متعلق به وجها تمييز ولا يكون التمييز الا نكرة خلافا للكوفيين ولا حجة لهم في
قول الشاعر
رأيتك لما ان عرفت وجوها صدت وطبت النفس يا قيس عن عمرو
لامكان حمل ال على الزيادة تنبيه قد يكون التمييز غير محول عن شيء اطلاقاً نحو
امتلاء الاناء ماء ولله دره فارسا وشبهه مما يفيد التعجب لان مثل هذا التركيب
وضع ابتداء كذلك وقد يكون غير مفسر بل مؤكدا لما قبله نحو قول ابي طالب

this has become *zaydun 'akramu minka 'aban wa-'ajmalu minka wajhan*
'Zayd is nobler than you as to father and more handsome than you in
face'. Here *zaydun* 'Zayd' is the subject, '*akramu* 'nobler' is its pre-
dicate, *minka* 'than you' is an operator of obliqueness and oblique ele-
ment semantically connected with '*akramu* 'nobler', and '*aban* 'father'
is made dependent as a specifying element; '*ajmalu* 'more handsome' is
coordinated to '*akramu* 'nobler', *minka* 'than you' is semantically con-
nected with it, and *wajhan* 'face' is a specifying element.³

20.5 The specifying element is always undefined. Contrary to the opin-
ion of the Kūfans,¹ but they have no argument in the verse which they
cite:

ra'aytuka lammā 'an ʿarafta wujūhanā

ṣadadta wa-ṭibta n-naḥsa yā qaysu ʿan ʿamrin

'I saw you, when you recognized our faces, turn aside, and be content
in the mind, O Qays, about ʿAmr',² because it is possible for the *al*
'the' on *an-naḥsu* 'the mind' to be construed as redundant.³

20.6 Note: Occasionally the specifying element has not been converted
from any original form, as in *imtala'a l-'inā'u mā'an* 'the pot became
filled with water'.¹ Similarly *li-llāhi darruhu fārisan* 'what an excel-
lent rider he is!' and other like expressions conveying wonder, because
these constructions have been conventionally established² for beginning
such sentences. The specifying element is also found not in an explan-
atory function but as a corroborative, e.g. in this verse of Abū Ṭālib:

ولقد علمت بان دين محمد من خير اديان البرية دينا (59a) فديننا تمييز مؤكد لقوله خير اديان البرية ومنه قوله تعالى ان عدة الشهور عند الله اثنا عشر شهرا في كتاب الله تتمة لا يتقدم التمييز على عامله اذا كان اسما جامدا كرطل زيتا او فعلا جامدا نحو ما احسنه رجلا لان الجامد لا يتصرف في نفسه فلا يتصرف في معموله بتقديمه عليه ويجوز جر التمييز بمن الا في ثلاث مسائل الاولى تمييز العدد كعشرين درهما الثانية المحول عن المفعول كفرست الارض شجرا الثالثة ما كان فاعلا في المعنى ان كان محولا عن الفاعل صناعة ككتاب زيد نفسا ان اصله طابت نفس زيد ولما فرغ من المنصوب السادس من المنصوبات وهو

wa-la-qad ʿalimtu bi-ʿanna dīna muḥammadin

min kayri ʿadyāni l-bariyyati dīnan

'and I already knew that the religion of Muḥammad is among the best religions in creation, as a religion',³ (59a) where *dīnan* 'as a religion' is a specifying element corroborating his words 'the best religions in creation'. Cf. also the Qur'anic *ʿinna ʿiddata š-šuhūri ʿinda llāhi ʿtnā ʿašara šahran fī kitābi llāhi* 'verily the number of months with God is twelve months in God's book'.⁴

20.7 Supplementary Note: The specifying element never precedes its operator if the latter is an underived noun¹ (e.g. *raṭlun zaytan* 'a rotl-weight of oil') or an underived verb² (e.g. *mā ʿaḥsanahu rajulan* 'what a good man he is!'), because underived elements have no morphological freedom³ of their own and so lack the syntactical freedom to invert the elements on which they operate.

20.8 The specifying element may be made oblique by *min* 'of', except in three cases:¹ (1) specification of number (e.g. *ʿiṣrūna dirhaman* 'twenty dirhams'), (2) the converted direct object (e.g. *ḡarastu l-ʿarḍa šajaran* 'I planted the land with trees'), and (3) that which had the meaning of an agent before being artificially converted² from an agent, e.g. *ṭāba zayḍun nafsan* 'Zayd was content in mind', since the original form is **ṭābat nafsu zayḍin* 'the mind of Zayd was content'.

20.9 Having finished¹ with the sixth of the dependent elements,² the

التمييز شرع في السابع منها وهو الاستثناء فقال

باب الاستثناء وهو كما في التسهيل المخرج تحقيقا او تقديرا من مذكور او متروك بالا او ما في معناها بشرط الفائدة فقول المخرج جنس يشمل المخرج بالبدل نحو اكلت الرغيف ثلثه وبالغاية نحو اتموا الصيام الى الليل وبلاستثناء وقوله بالا او ما في معناها اخرج ما عدا الاستثناء وقوله تحقيقا او تقديرا يشمل قسمي المتصل والمنقطع وقوله من مذكور او متروك يشمل قسمي التام والمفرغ وقوله بشرط الفائدة احتراز به عن نحو جاءني ناس الا زيدا وجاءني القوم الا رجلا فانه لا يفيد وحروف الاستثناء اي ادواته ثمانية وسماها حروفا تغليباً فانها تنقسم الى

author now turns to the seventh of them, namely exception.

CHAPTER TWENTY-ONE

21.0 Chapter on the excepted element.¹ As defined in the *Tashīl*,² it is 'that which is excluded, either actually or implicitly, from something stated or omitted, by means of 'illā 'except' or its synonyms, on condition that some information is conveyed'.

21.01 The term 'excluded' is generic,¹ and comprises that which is excluded by substitution (e.g. 'akaltu r-raḡīfa ṭulṭahu 'I ate the loaf, a third of it'), by limitation (e.g. the Qur'anic 'atimmū ṣ-ṣiyāma 'illā l-layli 'complete the fast, until night')² as well as by exception. 'By means of 'illā 'except' and its synonyms' excludes everything but strict exception. By 'actually or implicitly' both continuous exception and discontinuous exception are included, and 'from something stated or omitted' comprises both complete exception and exhaustive exception. By 'on condition that some information is conveyed'³ are excluded such utterances as *jā'anī nāsun 'illā zaydan 'some people came to me except Zayd' and jā'anī l-qawmu 'illā rajulan 'the people came to me except a man', for these convey nothing.

21.02 The particles of exception (i.e. its instruments)¹ are eight: (he calls them all particles because the commonest of them is one).² They divide into four groups: (a) comprising two particles, viz. 'illā

اربعة اقسام الاول حرفان وهما الا وحاشا ويقال فيها حاش بحذف الالف الاخيرة وحشى بحذف الاولى والثاني فعلان وهما ليس ولا يكون والثالث اسمان وهما غير وسوى بلغاتها فانه (59b) يقال فيها سوى كرضا وسوى كهدى وسواء بفتح السين والمد وهذه اغربها والرابع مترددان بين الفعلية والحرفية وهما خلا وعدا ثم ان المصنف ذكرها على سبيل الاجمال بقوله وهي الا وغير وسوى كرضا وسوى كهدى وسواء بالمد كسماء وخلا وعدا وحاشا ثم ذكرها على سبيل التفصيل وبدأ بالا وذكر لها ثلاث حالات لانها ام الباب وبدأ بالحالة الاولى منها فقال قال المستثنى بالا ينصب وجوبا اذا كان الكلام قبلها تاما وهو ما كان المستثنى منه مذكورا موجبا بفتح الجيم وهو الذي لم يسبق بنفي او شبيهه وهو النهي والاستفهام سواء اكان الاستثناء متطلا وهو ان المستثنى بعض المستثنى منه حقيقة نحو قام القوم الا زيدا ورأيت القوم الا زيدا ومررت بالقوم الا زيدا ومثله خرج الناس الا عمرا والمستثنى بالا منصوب لا غير وناصبها الا لا غيرها على الراجح سواء ارفعت المستثنى منه ام نصبت ام خفضته ام منقطعا وهو ان لا يكون المستثنى بعض المستثنى منه حقيقة

'except' and *ḥāṣā* 'except' (the latter sometimes also *ḥāṣa* with elision of the final long *ā*, and *ḥāṣā* with elision of the first long *ā*)³ (b) comprising two verbs, viz. *laysa* 'not to be' and *lā yakūnu* 'is not', (c) comprising two nouns, viz. *ḡayru* 'other than' and *siwā* 'other than' (and its variant realizations, (59b) it being said as *siwā*, like *riḍā* 'contentment', *suwā*, like *hudā* 'guidance' and *sawā'un*, with a after the s and a long *ā*, this last being the most unusual)⁴ and (d) comprising two elements which fluctuate between being verbs and particles, viz. *kalā* 'except' and *ʿadā* 'except'.

21.03 The author now lists them collectively: and they are 'illā 'except', ḡayru 'other than', siwā 'other than' (like riḍā 'contentment'), suwā 'other than' (like hudā 'guidance'), sawā'un 'other than' (with long ā', like samā'un 'sky'), kalā 'except', ʿadā 'except' and ḥāṣā 'except'.

21.1 He then deals with them in detail, beginning with 'illā 'except' (for which he describes three states)¹ because it is the parent of the whole category² starting with the first state: (1) The element excepted by 'illā 'except' has dependent form (compulsorily) if the utterance preceding it is already structurally complete³ (i.e. the antecedent has been explicitly mentioned) and positive (mūjab 'positive', with a after the j)⁴ i.e. is not preceded by negation or its equivalent (prohibition and interrogation). This applies to "continuous exception"⁵ i.e. when the excepted element is actually part of the antecedent, e.g. *qāma l-qawmu 'illā zaydan* 'the people stood except Zayd' (also *ra'aytu l-qawma 'illā zaydan* 'I saw the people except Zayd', *marartu bi-l-qawmi 'illā zaydan* 'I passed by the people except Zayd') and *karaja n-nāsu 'illā ʿamran* 'the people went out except ʿAmr'.⁶

21.11 The element excepted by 'illā 'except' is always dependent and its dependence operator (in the preponderant opinion)¹ is 'illā alone, whether you have made the antecedent independent, dependent or oblique. The same applies to 'discontinuous exception',² i.e. where the excepted element is not actually part of the antecedent, e.g. *qāma l-qawmu 'illā*

نحو قام القوم الا حمارا ورأيت القوم الا حمارا ومررت بالقوم الا حمارا فالمستثنى في هذه المثل منصوب لا غير ولا يرد على ذلك قوله تعالى لو كان فيهما آلهة الا الله بالرفع لان الا فيه ليست للاستثناء وانما هي بمعنى غير فهي صفة لآلهة ولكن نقل الاعراب هنا الى ما بعدها لكونها على صورة الحرف وسواء اتأخر المستثنى عن المستثنى منه كما مر ام تقدم نحو قام (60a) الا زيذا او الا حمارا القوم تنبيهه اختلف في ناصب المستثنى بالا على اقوال اصحابها انه نفس الا وحدها كما مر ثم ذكر الحالة الثانية لا لا بقوله وان كان الكلام اي قبل الا منفي بان تقدم عليه نفي او شبهه وكان تاماً بان ذكر المستثنى منه جاز فيه اي المستثنى البديل من المستثنى منه بدل بعض من كل عند البصريين وعطف نسق عند الكوفيين لان الا عندهم

ḥimāran 'the people stood, except a donkey', *ra'aytu l-qawma 'illā ḥimāran* 'I saw the people, except a donkey' and *marartu bi-l-qawmi 'illā ḥimāran* 'I passed by the people, except a donkey'.

21.12 In all these examples the excepted element is dependent and nothing else: it is no rebuttal of this to cite the Qur'anic *law kāna fīhimā 'ālihatun 'illā llāhu* 'if there had been in them a god other than God', with *allāhu* 'God' in independent form, because *'illā* 'except' in this verse does not denote exception but simply has the meaning of *ḡayru* 'other than', and is thus an adjectival qualifier of *'ālihatun* 'a god'; it has, however, been necessary to transfer the inflection in this instance from *'illā* to the following word,² because *'illā* has the form of a particle.

21.13 It is a matter of indifference whether the excepted element appears after the antecedent (as in the above examples) or before it, as in *qāma* (60a) *'illā zaydan* (or *'illā ḥimāran*) *il-qawmu* 'except Zayd (or 'except a donkey') the people stood'.¹

21.14 Note: There is some dispute¹ as to the precise operator of the excepted element: the soundest view is that it is *'illā* 'except' itself alone, as already stated.

21.2 (2) The author now treats the second state of *'illā* 'except'. If the utterance preceding *'illā* 'except' is negated by having before it a negative or its equivalent, and is already structurally complete,¹ (i.e. if the antecedent is explicitly mentioned), then it (i.e. the excepted element) may be treated as a substitute of the antecedent.² This is substitution of the part for the whole³ according to the Baṣrans, but

من حروف العطف في باب الاستثناء خاصة قاله ابو حيان مثال النفي قوله تعالى ما فعلوه الا قليل منهم بالرفع في قراءة السبعة غير ابن عامر فقليل بدل من الواو في فعلوه بدل بعض من كل عند البصريين وهو في نية تكرار العامل والتقدير ما فعلوه الا فعله قليل منهم وعطف نسق عند الكوفيين وشبه النفي النهي والاستفهام مثال النهي قوله تعالى ولا يلتفت منكم احد الا امرأتك بالرفع في قراءة ابي عمرو وابن كثير ومثال الاستفهام ومن يقنط من رحمة ربه الا الضالون بالرفع في قراءة الجميع وجاز ايضا النصب بالا على الاستثناء وهو عربي جيد وقد قرئ به في السبع في قليل وفي امرأتك ومثل المصنف للشيثيين بقوله نحو ما قام القوم الا زيد بالرفع على البدل والا زيدا بالنصب على الاستثناء ونحو قولك ما مررت بالقوم الا

is sequential coordination according to the Kūfans⁴ (because they regard 'illā 'except' as belonging to the particles of coordination, specifically in the category of exception: so said Abū Ḥayyān).⁵

21.21 An example of the negative is the Qur'anic *mā faʿalūhu 'illā qalīlun minhum* 'they did not do it, except a few of them',¹ with the independent form of *qalīlun* 'few' in the Seven Canonical Readings (apart from Ibn ʿĀmir)² here *qalīlun* 'few' is a substitute of the *ū* 'they' in *faʿalūhu* 'they did it',³ by substitution of the part for the whole according to the Baṣrans. The operator is thus understood as repeated,⁴ from an implicit **mā faʿalūhu 'illā faʿalahū qalīlun minhum* 'they did not do it, except a few of them did it'. The Kūfans consider this to be sequential coordination.

21.22 Equivalent to negation are prohibition and interrogation:¹ an example of prohibition is the Qur'anic *wa-lā yaltafit minkum 'aḥadun 'illā mra'atuka* 'and let not one of you look except your wife',² with the independent form of *'imra'atuka* 'your wife' in the Reading of Abū ʿĀmir and Ibn Kaṭīr.³ An example of interrogation is the Qur'anic *wa-man yaqnaṭu min raḥmati rabbihi 'illā ḍ-ḍāllūna* 'and who despairs of the mercy of his Lord except those who err?',⁴ with the independent form in all Readings.

21.23 The author goes on: or it may take dependent form through 'illā 'except' by being excepted: which is excellent Arabic, and indeed the Seven Canonical Readings also have the dependent form in the case of *qalīlun* 'few' and *'imra'atuka* 'your wife' as variants in the above examples.¹

21.24 He illustrates both alternatives: e.g. *mā qāma l-qawmu 'illā zaydun* 'the people did not stand except Zayd' (with the independent form by substitution),¹ or 'illā *zaydan* 'except Zayd'. This time with the dependent form by being excepted. Further examples: *mā marartu*

زيد بالجر على البدل والا زيدا بالنصب على الاستثناء ونحو ما رأيت القوم الا زيدا بالنصب لا غير سواء اجعلته بدلا من المنصوب ام منصوبا على الاستثناء ويظهر اثر الاحتمالين في الناصب له ما هو وفي تقدير الضمير وعدمه (60b) فعلى تقدير ان يكون بدلا فالنصب له رأيت مقدرا بناء على ان البدل على نية تكرار العامل وهو الاصح ويجب تقدير الضمير معه على ما مر وعلى تقدير ان يكون منصوبا على الاستثناء يكون الناصب له الا على الاصح عند ابن مالك ولا يحتاج الى تقدير ضمير ثم ذكر الحالة الثالثة لالا بقوله وان كان الكلام ناقصا بان لم يذكر المستثنى منه وتقدم عليه نفي او شبهه كان المستثنى على حسب العوامل المقتضية له من رفع ونصب وخفض والغى عمل الا فان كان ما قبل الا يطلب فاعلا رفعت المستثنى على الفاعلية نحو ما قام الا زيد فزيد مرفوع على الفاعلية بquam والا ملغاة كما تقول قام زيد ونحو قوله تعالى وما امرنا الا واحدة كما تقول امرنا واحدة وان

bi-l-qawmi 'illā zaydin 'I did not pass by the people except Zayd', with oblique form by substitution, or *'illā zaydan* 'except Zayd' with dependent form by being excepted;² *mā ra'aytu l-qawma 'illā zaydan* 'I did not see the people except Zayd', with dependent form only, whether you make it a substitute of the dependent element or dependent through *'illā* 'except' by being excepted.

21.241 The effect of the two possibilities¹ still shows up in the question of what is the dependence operator and whether there is an implicit pronoun or not. (60b) On the assumption that it is a substitute, the dependence operator is an implicit *ra'aytu* 'I saw', because in substitution the operator is understood as repeated (which is the soundest opinion), so it must be accompanied by an implicit pronoun according to the rules set out above. On the assumption that it is made dependent by being excepted, the dependence operator is *'illā* 'except' (in the soundest view, according to Ibn Mālik)² and there is no need for an implicit pronoun.

21.3 (3) The author now deals with the third state of *'illā* 'except'. If the utterance is structurally incomplete,¹ in that no antecedent is explicitly mentioned, and it is preceded by negation or its equivalent² it (i.e. the excepted element) accords with the operators, which determine its independence, dependence or obliqueness, and the operation of *'illā* 'except' is neutralized.³

21.31 If what precedes *'illā* 'except' requires an agent, the excepted element has independent form as agent, e.g. *mā qāma 'illā zaydun* 'none stood but Zayd', where *zaydun* 'Zayd' is made independent as agent of *qāma* 'to stand', and *'illā* 'except' is neutralized, as if you had said *qāma zaydun* 'Zayd stood'.¹ Cf. the Qur'anic *wa-mā 'amrunā 'illā wāḥidatun* 'and our command is not but one',² as if you had said **'amrunā wāḥidatun* 'our command is one'.

كان ما قبل الا يطلب مفعولا نصبت المستثنى على المفعولية نحو ما ضربت الا زيدا فزيدا منصوب على المفعولية بضربت والا ملغاة كما تقول ضربت زيدا وان كان ما قبل الا يطلب مجرورا متعلق به خفضت المستثنى بحرف جر نحو ما مررت الا بزيد فزيد مخفوض بالباء متعلق بمر والا ملغاة كما تقول مررت بزيد ويسمى هذا الاستثناء مفرغا لان ما قبل الا تفرغ لطلب ما بعدها ولم يشتغل عنه بالعمل في غيره والاستثناء في الحقيقة كما قال الشيخ خالد من عام محذوف وما بعد الا بدل من ذلك المحذوف والتقدير في حالة الزفع ما قام احد الا زيد وفي النصب ما رأيت احدا الا زيدا وفي الجر ما مررت باحد الا بزيد (61a) الا انهم حذفوا المستثنى منه واشغلوا العامل بالمستثنى وسموه استثناء مفرغا واما المستثنى بغير وسوى بكسر السين وسوى بضمها مع القصر فيهما وسواء بالمد وفتح السين افصح من كسرهما فهو مجرور باضافة غير وسوى وسواء اليه لا غير اي لا يجوز فيه

21.32 If what precedes 'illā requires an object, the excepted element is made dependent as an object,¹ e.g. *mā ḡarabtu 'illā zaydan* 'I did not strike but Zayd', where *zaydan* 'Zayd' has dependent form as object of *ḡarabtu* 'I struck', and 'illā 'except' is neutralized, as if you had said *ḡarabtu zaydan* 'I struck Zayd'.

21.33 If what precedes 'illā requires an operator of obliqueness and oblique element semantically connected with it,¹ the excepted element is made oblique by a particle of obliqueness, e.g. *mā marartu 'illā bi-zaydin* 'I did not pass except by Zayd'. Here *zaydin* 'Zayd' is made oblique by *bi* 'by', being semantically connected with *marra* 'to pass',² and 'illā 'except' is neutralized, as if you had said *marartu bi-zaydin* 'I passed by Zayd'.³

21.34 This kind of exception is called 'exhaustive', because what precedes 'illā 'except' is fully occupied by what is required after 'illā and is not diverted from it by operating on anything else.¹

21.35 In fact, as Šayk Kālīd¹ put it, this kind of exception is really exception from an elided general antecedent, and what follows 'illā 'except' is a substitute for that elided antecedent. Thus in the independent state it is implicitly *mā qāma 'aḡadun 'illā zaydun* 'not one stood but Zayd',² in the dependent state *mā ra'aytu 'aḡadan 'illā zaydan* 'I saw no-one but Zayd', and in the oblique state *mā marartu bi-'aḡadin 'illā bi-zaydin* 'I passed by no-one but by Zayd' (61a) but the antecedent has been elided and its operator preoccupied instead with the excepted element, for which reason they call this 'exhaustive' exception.³

21.4 The element excepted by *ḡayru* 'other than',¹ *siwā* 'other than' (spelt with *i* after the *s*), *suwā* 'other than', (with *u* after the *s*, and both ending in *ā*), and *sawā'a* 'other than' (ending in *ā'*, and with *a* after the *s*, which is a purer form than *siwā'un* 'other than' with *i*

غير الجر واعراب كل واحد من هذه الاربعة كاعراب المستثنى بالا فيجب فيه
النصب بالاستثناء من التام الموجب ويجوز فيه الاتباع والنصب في الاستثناء من
التام المنفي ويجري على حساب العوامل في الناقص تقول في الاستثناء من التام
المثبت في حال رفع المستثنى منه قام القوم غير زيد او سوى زيد بكسر السين او
سوى زيد بضم السين او سواء زيد بفتح السين مع المد فكل واحد من هذه الاربعة
منصوب بفتحة ظاهرة فيما يظهر اعرابه ومقدرة فيما يقدر اعرابه وتقول في
حال نصب المستثنى منه رأيت القوم غير زيد او سوى زيد بحركات سوى المتقدمة
فكل واحد من هذه الاربعة منصوب بفتحة ظاهرة فيما يظهر اعرابه ومقدرة فيما
يقدر اعرابه وتقول في حال جر المستثنى منه مررت بالقوم غير زيد او سوى زيد
بلغاتها المتقدمة فكل واحد من هذه الاربعة منصوب بفتحة ظاهرة فيما يظهر
اعرابه ومقدرة فيما يقدر اعرابه كالمستثنى بالا الا ان نصب كل واحد من هذه
الادوات على الحال ونصب المستثنى بالا على الاستثناء والمستثنى بهذه الاربعة

after the *s*) takes oblique form by having *ḡayru*, *siwā*, *suwā* and *sawā'un* annexed to it, and no other.² That is, only the oblique form is allowed with these.

21.41 The inflection of these four nouns themselves is the same as that of the element excepted by 'illā 'except',¹ viz. (a) the dependent form is compulsory for exception from the structurally complete and positive utterance, (b) they may either concord with the inflection of their antecedent or take dependent form in exception from the structurally complete and negative utterance, and (c) for exception from the structurally incomplete and negative utterance they behave according to their operators.²

21.42 Examples: (a) exception from the structurally complete and positive utterance, with the antecedent in the independent state, *qāma la-qawmu ḡayra zaydin* or *siwā zaydin* (with *i* after the *s*), or *suwā zaydin* (with *u* after the *s*), or *sawā'a zaydin* (with *a* after the *s*, and long *ā'* ending), 'the people stood except Zayd'.¹ In all these four the exceptive is dependent, with an explicit *a* on those which exhibit inflection and an implicit one in those whose inflection is implicit.²

21.43 Exception from an antecedent in the dependent state,¹ *ra'aytu l-qawma ḡayra zaydin* or *siwā zaydin* (and the alternative vowels of *siwā* mentioned above),² 'I saw the people except Zayd'. In all four of these the exceptive is dependent, with an explicit *a* on those which exhibit inflection and an implicit one in those whose inflection is implicit.³

21.44 Exception from an antecedent in the oblique state, *marartu bi-l-qawmi ḡayra zaydin* or *siwā zaydin* (and the above variant realizations),¹ 'I passed by the people except Zayd'. In all four of these the exceptive is dependent, with an explicit *a* on those which exhibit inflection and an implicit one in those whose inflection is implicit.

21.45 Their behaviour is the same as that of the element excepted by 'illā 'except', but each of these exceptives¹ is made dependent as a circumstantial qualifier, whereas the element excepted by 'illā² is made

مجرور لا غير كما مر وتقول في المستثنى من التام المنفي في حال رفع المستثنى منه ما قام القوم غير زيد او سوى زيد بلغاتها المتقدمة فكل واحد من هذه الاربعة يجوز نصبه كالمستثنى بالا من التام المنفي الا ان نصب المستثنى بالا على الاستثناء ونصب كل واحد من هذه الاربعة على الحال وعلامة النصب في كل واحد من الاربعة فتحة ظاهرة فيما يظهر اعرابه ومقدرة فيما يقدر اعرابه ويجوز في كل واحد من هذه الاربعة ابداله بالرفع مما قبله بدل بعض من كل كالمستثنى بالا من التام المنفي وعلامة الرفع في كل واحد من الاربعة ضمة ظاهرة فيما يظهر اعرابه ومقدرة فيما يقدر اعرابه ويأتي في ذلك بقية الاحكام المتقدمة وامثلته واضحة فلا تطيل بذكرها (61b) واما المستثنى بخلا وعدا وحاشا فانه يجوز جره على تقدير

dependent by being excepted. With these four, as already mentioned, the excepted element is always and only oblique.

21.46 (b) Exception from the structurally complete and negative utterance, with the antecedent in the independent state: *mā qāma l-qawmu ḡayru zaydin* or *siwā zaydin* (and the above-mentioned variant realizations), 'the people did not stand except Zayd'.¹ Either all four have dependent form like the excepted element after 'illā 'except' in the structurally complete and negative utterance (except that the dependent form of the excepted element after 'illā is due to being excepted, while the dependence of these four² is that of circumstantial qualifiers); the dependence marker of each is an explicit a on those which exhibit inflection and an implicit one on those whose inflection is implicit.³

21.47 Or else each of the four is made a substitute for its antecedent with independent form, by substitution of the part for the whole,¹ in exactly the same way as the element excepted by 'illā 'except' after a structurally complete and negative utterance; the independence marker in all four is then an explicit u on those which exhibit inflection and an implicit one in those whose inflection is implicit.²

21.48 Under this heading the rest of the above rules also apply and the examples are obvious,¹ so we shall not say any more about them. (61b)

21.5 The element excepted by *kalā* 'except', *cadā* 'except' and *ḥāšā* 'except' may have oblique form,¹ by assuming them to have the quality of

الحرفية وتنصبه على تقدير الفعلية نحو قام القوم خلا زيدا بالنصب على ان خلا فعل ماض وفاعله ضمير مستتر فيه وزيدا مفعول به وخلا زيدا بالجر على ان خلا حرف جر وزيد مجرور به وعدا عمرا بالنصب على ان عدا فعل ماض وفاعله مستتر فيه وعمرا مفعول به وعدا عمرو بالجر على ان عدا حرف جر وعمرو مجرور بعدا وحاشا زيدا بالنصب وحاشا زيدا بالجر واعرابه على وزن ما تقدم في خلا وعدا تتممة الاستثناء بما خلا وما عدا وليس ولا يكون نواصب للمستثنى فقط اما ما خلا وما عدا فانه لما اتصل بهما ما مصدرية تعين النصب لتعين الفعلية حيثئذ كقول

ليبيد

الا كل شيء ما خلا الله باطل
اي ذاهب وفان اخذ من قوله تعالى كل شيء هالك الا وجهه وقول الشاعر
تمل الندامى ما عداني فانني بكل الذي يهوى نديمي مولع

particles, or dependent form, by assuming them to have the quality of verbs,² e.g. *qāma l-qawmu kalā zaydan* 'the people stood except Zayd', in the dependent form, taking *kalā* 'except' as a past tense verb with a concealed pronoun as its agent,³ and *zaydan* 'Zayd' as its direct object, or *kalā zaydin* 'except Zayd', in the oblique form, taking *kalā* 'except' as a particle of obliqueness, with *zaydin* 'Zayd' made oblique by it. Similarly *cadā camran* 'except Camr', in the dependent form, taking *cadā* 'except' as a past tense verb with a concealed pronoun as its agent, and *camran* 'Camr' as its direct object, or *cadā camrin* 'except Camr', in the oblique form, taking *cadā* 'except' as a particle of obliqueness, with *camrin* 'Camr' made oblique by it; so also *hāšā zaydan* 'except Zayd', in the dependent form, or *hāšā zaydin* 'except Zayd'.⁴ This time with oblique form, parsed in the same way as *kalā* 'except' and *cadā* 'except' above.

21.6 Supplementary Note: Exception by means of *mā kalā* 'excepting', *mā cadā* 'excepting', *laysa* 'is not' and *lā yakūnu* 'is not' makes the excepted element only dependent.¹

21.61 The reason for this in the case of *mā kalā* and *mā cadā* 'excepting' is that, since they are preceded by the 'verbal noun *mā*',¹ the dependent form is specified by virtue of their being specifically verbal² under those conditions, cf. the verse of Labīd:

'a-lā kullu šay'in mā kalā llāha bāṭilun

'is not everything, excepting God, vain?'³ (i.e. 'passing away, coming to an end', taken from the Qur'anic *kullu šay'in hālikun* 'illā wajhahu

'everything shall perish except His face').⁴ Cf. also the verse:

taṣallu n-nadāmā mā cadānī fa-'innanī

bi-kulli llaḏī yahwā nadīmī mūla⁵un

'the companions grow bored, excepting me, for I am inflamed by everything which my companion desires'.⁵ Occasionally these two do make the

وقد يجران على تقدير ما زائدة كما جرى عليه ابن مالك في الفيته واما ليس ولا يكون فالمستثنى منصوب بهما على انه خبر لهما واسمهما مستتر فيهما نحو قاموا ليس زيد ولا يكون بكرا وفي الحديث ما انهر الدم وذكر اسم الله عليه فكلوا ليس السن والظفر بنصبهما ولما فرغ المصنف من الكلام على السابع من المنصوبات شرع في الثامن منها وهو اسم لا المنصوب بها فقال

باب لا النافية للجنس وتسمى لا التبرئة لانها تدل على نفي الجنس فكانها تدل على البراءة منه وانما عملت لا لمشايتها لان في دخولها على الجملة الاسمية وفي انها لتأكيد النفي كما ان لتأكيد (62a) الاثبات والشيء يحمل على نقيضه كما يحمل على نظيره وفي ان لها صدر الكلام ولكونها عملت بطريق الحمل انحطت رتبته عنها فلا يكون اسمها الا نكرة ولا يجوز ان يتقدم خبرها على اسمها اذا كان ظرفا او جاررا ومجرورا ولا ينون اسمها بخلاف ان في ذلك وقد نبه المصنف

excepted element oblique, as if the *mā* were redundant, according to Ibn Mālik in his *Alfiyya*.⁶

21.62 With *laysa* 'is not'¹ and *lā yakūnu* 'is not' the excepted element is always made dependent by them as a predicate (their subject-nouns being concealed in them), e.g. *qāmū laysa zaydan wa-lā yakūnu bakran* 'they stood, but not Zayd and not Bakr'.² In the Traditions we find *mā 'anhara d-damma wa-ḡukira smu llāhi ḡalayhi fa-kulū laysa s-sinna wa-ḡ-zufra* 'whatever has caused the blood to flow, as long as God's name is said over it, eat, but not the teeth and claws',³ with dependent forms.

21.7 Having finished with the seventh of the dependent elements,¹ the author now turns to the eighth, namely the noun made dependent by *la* 'no'.

CHAPTER TWENTY-TWO

22.0 Chapter on *lā* 'no'.¹ This negates generically, and is also called the '*lā* of quittance', because it denotes the negation of the genus and hence, as it were, quittance from it.² It operates only because it resembles '*inna* 'verily' in that it precedes nominal sentences, and because it reinforces negation just as '*inna* 'verily' reinforces (62a) assertion (one may correlate something with its opposite as well as with its analogue), and also in that it belongs to the beginning of the utterance.³ Since it only operates by correlation it has a lower rank⁴ than '*inna* 'verily': consequently its noun is always undefined, its predicate may not precede its noun when the predicate is a space/time qualifier or oblique operator and its oblique element, and its noun never has final *n*,⁵ unlike '*inna* 'verily' in these respects.

على بعض ذلك بقوله أعلم بكسر الهمزة فعل امر من تعلم ان لا تنصب النكرات وجوبا لفظا او محلا بغير تنوين اذا باشرت لا النكرة بان لا يفصل بينهما فاصل ولم تتكرر لا فتنب النكرة لفظا اذا كانت النكرة مضافة لمثلها نحو لا صاحب علم ممقوت فصاحب علم اسمها وهو منصوب وممقوت خبرها وهو مرفوع بها وتنصب النكرة محلا اذا كانت النكرة مفردة عن الاضافة وشبهها نحو لا رجل في الدار فلا حرف نفي ورجل اسمها مبني معها على الفتح وموضع نصب بلا وفي الدار خبرها وذهبت طائفة من البصريين الى ان رجل ونحوه منصوب لفظا من غير تنوين وهو ظاهر كلام المصنف ونسب الى سيبويه هذا اذا باشرت لا النكرة فان لم تباشرها بان فصل بينهما بفواصل نحو لا فيها غول او دخلت على معرفة نحو لا زيد في الدار وجب الرفع على الابتداء ووجب عند

22.1 The author draws attention to some of these points. Know ('iClam 'know!', with i after the ', is an imperative verb¹ from taClamu 'you (masc. sing.) know') that lā 'no' makes undefined nouns dependent, compulsorily, either in form or status² without final n, when it (i.e. lā 'no') directly precedes the undefined noun (i.e. is not separated from it by anything) and is not repeated.³

22.11 It makes the undefined noun formally dependent when it is annexed to another undefined noun, e.g. *lā sāḥiba ʿilmin mamqūtun* 'no possessor of knowledge is despised',¹ where *sāḥiba ʿilmin* 'possessor of knowledge' is the noun of *lā* 'no' and is made dependent, and *mamqūtun* 'despised' is its predicate and made independent by it.²

22.12 It makes the undefined noun dependent in status¹ if it is isolated from annexation or its equivalent, e.g. *lā rajula fī d-dāri* 'no man is in the house'. Here *lā* 'no' is a particle of negation and *rajula* 'man' is its noun which, in combination with *lā* 'no', ends in an invariable a and has dependent function through *lā*, with *fī d-dāri* 'in the house' as its predicate. A certain group of Baṣrans maintain that *rajula* 'man' and such like are formally dependent without the final n, which is clearly what our author means; this view is attributed to Sībawayhi.²

22.2 This applies when *lā* 'no' directly precedes the undefined noun. But if it does not directly precede it (because some element intervenes, as in, for example, the Qur'anic¹ *lā fīhā ḡawlun* 'in it is no ill-effect' or because it precedes a defined noun, e.g. *lā zaydun fī d-dāri* 'not Zayd is in the house'),² the independent form is compulsory. The noun is then treated as the subject of an equational sentence.

غير المبرد وابن كيسان تكرر لا نحو لا في الدار رجل ولا امرأة ونحو لا زيد في الدار ولا عمرو وان تكررت لا مع مباشرة النكرة جاز اعمالها والغاؤها فان شئت قلت على الاعمال في قول المصنف نحو لا رجل في الدار ولا امرأة بفتح رجل ورفع امرأة ونصبها وفتحها وان شئت قلت على الالغاء لا رجل في الدار ولا امرأة (62b) برفع رجل ورفع امرأة وفتحها والحاصل ان للنكرة بعد لا النافية خمسة اوجه ثلاثة بعد فتح النكرة الاولى واثنان بعد رفعها ونظير ذلك لا حول ولا قوة الا بالله فلك فتح الاول على الاعمال وفي الثاني ثلاثة اوجه احدها الفتح على الاعمال وهو الاصل فيها كقوله تعالى لا بيع فيه ولا خلة بفتحهما في قراءة ابي عمرو وابن كثير وثانيها النصب نحو قول الشاعر
لا نسب اليوم ولا خلة

22.3 It is also compulsory (except in the opinion of al-Mubarrad and Ibn Kaysān)¹for *lā* 'no' to be repeated, e.g. *lā fī d-dāri rajulun wa-lā mra'atun* 'in the house is no man and no woman'. Similarly *lā zaydun fī d-dāri wa-lā ʿamrun* 'not Zayd is in the house and not ʿAmr'.²

22.31 If *lā* 'no' is repeated before an undefined noun it may either operate upon it or be neutralized,¹ so that, if you wish, you may say (by making it operate, as the author does here), e.g. *lā rajula fī d-dāri wa-lā mra'ata* 'no man is in the house and no woman', with *a* on *rajula* 'man', while *imra'at-* 'woman' may be independent, dependent, or end in *a*;² and if you wish, you may say (by neutralizing *lā* 'no'), *lā rajulun fī d-dāri wa-lā mra'atun* 'no man is in the house and no woman'. (62b) This time *rajulun* 'man' is independent, while *imra'at-* 'woman' may be independent or end in *a*.³

22.4 The gist of all this is that there are five modes¹for the undefined noun after *lā* 'no': three when the first undefined noun ends in *a*, and two when the first undefined noun is independent. An illustration² is *lā ḥawla wa-lā quwwata 'illā bi-llāhi* 'there is no power and no might except with God':³here you may give the first noun *a* by making the first *lā* 'no' operate upon it, leaving three possibilities for the second noun:

22.41 (1) The first, and regular way,¹ is to give the second noun *a* by making the second *lā* 'no' operate upon it, cf. the Qur'anic *lā bayʿa fīhā wa-lā kullata* 'no barter on it and no friendship',² both with *a* in the Readings of Abū ʿAmr and Ibn Kaṭīr.³

22.42 (2) Or both may be dependent, cf. the poet's verse:

lā nasaba l-yawma wa-lā kullatan

'there is no breeding today and no friendship',¹ making the second *lā*

ينصب خلة على جعل لا زائدة مؤكدة وعطف الاسم بعدها على محل اسم لا قبلها
 فان محله نصب وثالثها الرفع كقوله
 هذا لعمركم الصغار بعينه لا ام لي ان كان ذاك ولا اب
 برفع اب وذلك على زيادة لا الثانية وعطف اسمها على محل لا الاولى مع اسمها فان
 موضعها رفع على الابتداء ولك رفع الاول على الابتداء ويجوز لك حينئذ فتح اسم
 لا الثانية على اعمالها نحو لا لغو فيها ولا تأثيم او رفعه على الغائها وعطف
 الاسم بعدها على ما قبلها ويمتنع النصب لعدم نصب المعطوف عليه لفظا ومحلا
 تنتم في اعراب لا اله الا الله لا حرف نفي واله اسمها والا الله بدل في موضع لا
 مع اسمها فان موضعها رفع على الابتداء عند سيوييه لا بدل من لفظ الاسم الواقع
 بعد لا وليس هو خبرا لان لا لا تعمل في معرفة كما مر وخبر لا محذوف

redundant and corroborative, coordinating the following noun to the status of the noun after the first *lā*,² that status being dependence.³

22.43 (3) Or the second noun may be independent, as in the verse:

hāḡā la-ʿamrukumu ṣ-ṣaḡāru bi-ʿaynihi

lā 'umma lī 'in kāna ḡāka wa-lā 'abu

'this, by your life, is lowliness itself! I have no mother, if that be so, and no father!'¹ with independent form of 'abu 'father', treating the second *lā* 'no' as redundant, and coordinating its noun to the status of the first *lā* and its noun, their function being independence as the subject of an equational sentence.

22.44 (4) You may also make the first noun independent as the subject of an equational sentence, in which case the second noun may take a by making the second *lā* 'no' operate upon it, as in *lā laḡwun fīhā wa-lā ta'tīma* 'no vanity in it and no cause of sin'.¹

22.45 (5) Or the second noun may be independent by neutralizing *lā* 'no' and coordinating its following noun to the preceding noun.¹ But the dependent form is impossible here because the antecedent is not dependent in form or status.²

22.5 Supplementary Note concerning the parsing of *lā 'ilāha 'illā llāhu* 'there is no god but God': *lā* 'no' is a particle of negation and '*ilāha* 'god' is its noun; '*illā llāhu* 'except God' is a substitute with the same function as the previous *lā* 'no' and its noun, this function being (according to Sibawayhi)² independence as the subject of an equational sentence. It is not a substitute of the noun formally expressed after *lā* 'no', because *lā* does not operate upon defined elements, as already stated above. The true predicate of this *lā* has been elided,³ and is

تقديره لا اله في الوجود او موجود ولما فرغ من الثامن من المنصوبات وهو اسم لا
 شرع في التاسع منها وهو المنادى فقال

باب المنادى المنادى اسم مفعول من ناديته فهو منادى والنداء (63a) بكسر
 النون وضمها لغة مطلق الدعاء وفي الاصطلاح الدعاء بحرف مخصوص وهي ثمانية الهمزة
 واي مقصورتان وممدودتان ويا وايها ووا اذا علمت ذلك فالمنادى له اعتباران
 اعتبار من جهة ذاته واعتبار من جهة لفظه اما اعتباره من جهة ذاته فهو

implicitly *lā 'ilāha fī l-wujūdi* or *mawjūdun* 'there is no god in existence' or 'existing'.

22.6 Having finished with the eighth of the dependent elements,¹ namely the noun of *lā* 'no', the author now turns to the ninth of them, which is the vocative.

CHAPTER TWENTY-THREE

23.0 Chapter on the vocative.¹ The term *munādā* 'vocative' is actually the patient noun of the verb *nādaytuhu* 'I called him', so that he has become *munādā* 'called'. 'Calling' (63a) (*nīdā'* or *nudā'*, with *i* or *u* after the *n*) is lexically the unqualified action of invoking, and its technical² meaning is invocation by means of a particular particle, of which there are eight, viz. 'a, 'ay (both in long and short varieties), *yā*, 'a-yā, ha-yā and wā.³

23.1 Now that you have learnt this much, you should know that the person called¹ may be considered in two ways, from the aspect of his essence and from the aspect of his form.²

قريب وبعيد ومندوب فالحزمة المقصورة للقريب الا ان ينزل منزلة البعيد كالساحي
 فله بقية الاحرف كما انها للبعيد واجمعوا على جواز نداء القريب بما للبعيد
 توكيدا او على منع العكس قاله بدر الدين ابن مالك وتتعين يا في نداء اسم الله
 تعالى وفي باب الاستغاثة وتتعين هيا ووا في الندبة ولكن انما يندب بيا عند
 امن اللبس بالمنادى ويجوز حذف حرف النداء نحو قوله تعالى يوسف اعرض عن هذا
 الا في مسائل المنادى البعيد كيا زيد والمستغاث كيا لله والمندوب كيا عمرا لان
 المراد فيهن اطالة الصوت والحذف ينافيه واسم الجنس غير المعين كقول الاعمى يا
 رجلا خذ بيدي والمضمر ونداؤه شاذ واسم الله تعالى اذا لم يعوض في اخره الميم
 المشددة واما اعتباره من جهة لفظه فهو خمسة انواع النوع الاول المفرد

23.2 From the aspect of essence the person called is either nearby, far away or lamented. The short 'a is for the near person (unless he has the status¹ of someone far away, e.g. someone who is inattentive, in which case all the remaining particles may be used for him as well as for the person far away: it is generally agreed that the nearby person may be invoked by particles of the far vocative for the sake of emphasis, but the converse is forbidden, according to Badr ad-Dīn Ibn Mālik)²

23.21 In invoking the name of Almighty God the particle *yā* specifically is used,¹ and this particle also serves for calling for help.²

23.22 For lamentation¹ *ha-yā* and *wā* are used; *yā* is only used in lamentation when there is no danger of confusion with the regular vocative.

23.3 The vocative particle may be elided,¹ as in the Qur'anic *yūsufu 'a'riḍ Can hāḍā* 'Joseph, turn away from this',² except in certain cases, viz. the remote vocative (e.g. *yā zaydu* 'O Zayd'), calling for help (e.g. *yā la-llāhi* 'O God') and lamentation (e.g. *yā 'amrā* 'alas for 'Amr!'),³ because the desire in these three is to prolong the sound, and elision is incompatible with that desire.

23.31 Nor may it be elided when followed by a generic noun,¹ e.g. when a blind man says *yā rajulan kuḍ bi-yadī* 'O (any) man, take my hand', or followed by a pronoun² (but this is rare in the vocative anyway), or by the name of Almighty God when the vocative particle is not replaced by the final compensatory double *m*.³

23.4 From the aspect of form the person called is of five kinds:¹

العلم والمراد بالمفرد هنا وفي باب لا ما ليس مضافا ولا شبيها به فهذا يبنى على ما يرفع به من حركة أو حرف لو كان معربا كيا زيد فانه مبني على الضم لانه لو كان معربا لكان مرفوعا على الضم ومثله يا رجال ويا هنادات ويا هناد ويا رجل لمعين لانه مفرد ومعرف بالاقبال (63b) عليه ونحو يا زيدان يبنى على الالف لانها علامة رفعه لو كان معربا نحو جاء الزيدان ونحو يا زيدون يبنى على الواو لانها علامة رفعه لو كان معربا نحو جاء الزيدون واما ما كان مبنيًا قبل النداء كسيبويه وحذام في لغة اهل الحجاز أو كان مقصورا كالفتى أو منقوصا كالقاضي فيقدر فيه الضمة في اخره ويظهر اثر ذلك التقدير في تابعه فتقول يا سيبويه العالم برفع العالم مراعاة للضمة المقدرة وبنصبه مراعاة لمحلّه كما تفعل في تابع ما جدد بناءه نحو يا زيد الفاضل برفع الفاضل ونصبه والنوع الثاني النكرة المقصودة بالنداء دون غيرها وهي ايضا تبنى على ما يرفع به لو كان معربا نحو يا رجل لمعين يبنى على الضمة لانها علامة رفعه لو كان معربا نحو جاء رجل ونحو

23.41 (1) the single proper name,¹ which here (as in the chapter on *lā* 'no') means that which is not annexed to anything or equivalent to such. This type is constructed as invariable in the short or long vowel if it would have had in its independent form if it had been inflected, e.g. *yā zaydu* 'O Zayd', which is constructed as invariable in *u* because if it had been inflected it would have been independent in *u*.² Likewise *yā rijālu* 'O men', *yā hindātu* 'O Hinds', *yā hunūdu* 'O Hinds', *yā rajulu* 'O man' (to a specific man,³ being a single word and defined by the act of accosting), (63b) *yā zaydāni* 'O both Zayds' (constructed as invariable in *ā* because that would be its independence marker if it were inflected, as in *jā'a z-zaydāni* 'the two Zayds came'), and *yā zaydūna* 'O Zayds' (constructed as invariable in *ū* because that would be its independence marker if it were inflected, as in *jā'a z-zaydūna* 'the Zayds came').⁴

23.41l As for nouns that are already invariable before being invoked, such as *sībawayhi* 'Sībawayhi' and *ḥaḍāmi* 'Ḥaḍāmi'¹ (in the Ḥijāzī dialect), or which end in the 'shortened *ā*', e.g. *al-fatā* 'the boy', or are defective, such as *al-qāḍī* 'the judge', in all these the final *u* is implicit. The trace of this implicit inflection appears in their concordants,² e.g. *yā sībawayhi l-cālimu* 'O wise Sībawayhi', with independent form of *al-cālimu* 'wise' in keeping with the implicit *u* of *sībawayhi*, or else with the dependent form *al-cālima* in keeping with the status of *sībawayhi*, in the same way as the concordants of nouns which have been given their new, invariable form,³ e.g. *yā zaydu l-fāḍilu* or *l-fāḍila* 'O virtuous Zayd', with independent or dependent form of *al-fāḍil* - 'virtuous'.⁴

23.42 (2) the specifically intended individual,¹ i.e. deliberately called to the exclusion of everyone else. This is also constructed as invariable in the form it would have had if it had been inflected, e.g. *yā rajulu* 'O man', for a particular man, constructed as invariable in *u* because that would be its independence marker if it were inflected,² as

يا رجلان لمعينين يبنى على الالف لانها علامة رفعه لو كان معربا نحو جاء رجلان فاجريت النكرة في هذه الامثلة مجرى العلم في بنائها على علامات الاعراب وقول المصنف في هذين النوعين انهما يبنيان على الضم مراده بذلك انهما يبنيان على الضم او على نائيه كما مر وانما ترك التنبيه على نائيب الضم اختصارا ولان نداء المشنى والجمع لم يكثر كنداء المفرد والنوع الثالث النكرة غير المقصودة بالذات وانما المقصود واحد من افرادها كقول الواعظ يا غافلا والموت يطلبه اذا لم يقصد غافلا يعينه هذا كله في المفرد لان المراد بالمفرد في هذا الباب ما ليس مضافا ولا شبيها بالمضاف والنوع الرابع المضاف الى غيره نحو يا غلام زيد فهذا يجب نصب لفظه والنوع الخامس الشبيه بالمضاف وهو ما اتصل به شيء من تمام (64a) معناه اما بعمل او يعطف فهذا يجب نصب لفظه ايضا فالعمل نحو يا حسنا وجهه فحسنا

in *jā'a rajulun* 'a man came'. Likewise *yā rajulāni* 'O both men', for two particular men, constructed as invariable in *ā* because that would be its independence marker if it were inflected, as in *jā'a rajulāni* 'two men came'. The undefined noun in these examples behaves like the proper name in being constructed as invariable with one of the inflection markers.³

23.421 When the author says of these two kinds that they are 'constructed as invariable in *u*'¹ he means that they are constructed as invariable in *u* or whatever replaces it, as illustrated above. He omits to point out the replacements for *u* simply for the sake of brevity, and because the vocative is not nearly so frequent with the dual and the plural as it is with the singular.²

23.43 (3) the individual, not specifically intended in essence: only any one of various individuals is meant, as when the preacher says *yā ḡāfilan wa-l-mawtu yaṭlubuhu* 'O heedless one, while death is chasing him', where no particular heedless one is meant.¹

23.431 All the examples so far are of single nouns, since in this chapter *mufrad* 'single, singular' means that which is not annexed to anything or equivalent to such.¹

23.44 (4) that which is annexed to something else,¹ e.g. *yā ḡulāma zaydin* 'O slave-boy of Zayd', where the vocative noun must be formally dependent;

23.45 (5) that which is equivalent to something annexed. This is the noun suffixed by something which completes (64a) the sense, either by being operated upon or being coordinated.¹ It must also be formally dependent. Examples of operation: *yā ḥasanān wajhuḥu* 'O handsome of face',² where *ḥasanān* 'handsome' is formally dependent as a vocative and

لفظه منصوب على النداء والوجه مرفوع به على الفاعلية ومتمم لمعناه ونحو يا طالعا جبلا فطالعا لفظه منصوب على النداء وجبلا منصوب به على المفعولية وفاعله ضمير مستتر فيه ونحو يا مارا يزيد فمارا لفظه منصوب على النداء ويزيد جار ومجرور متعلق به في محل نصب واما العطف فنحو يا ثلاثة وثلاثين فيمن سميته بذلك فثلاثة لفظه منصوب على النداء وثلاثين معطوف عليه متمم لمعناه ثم ان المصنف بين حكم النوعين الاولين بقوله قاما المفرد العلم والنكرة المقصودة فيبينان على الضم من غير تنوين اي في حالة الاختيار ثم مثل للمفرد العلم بقوله نحو يا زيد والنكرة المقصودة بقوله يا رجل اي لمعين هذا اذا لم تكن النكرة المقصودة موصوفة فان كانت موصوفة فالعرب تؤثر نصبها على ضمها يقولون يا رجلا عالما اقبل ومنه الحديث يا عظيمي يرحى لكل عظيم نقله ابن مالك عن الفراء واقره عليه ثم بين حكم بقية الانواع وهي الثلاثة الباقية بقوله والثلاثة الباقية وهي النكرة غير المقصودة والمضاف والشبيه بالمضاف بقوله منصوبة لا غير اي فلا يجوز فيها غير النصب وتقدمت امثلة ذلك تنبيه ما ذكره المصنف

wajhuhu 'his face' is made independent by it as an agent which completes the sense; likewise *yā ṭālīʿan jabalan* 'O mountain climber',³ where *ṭālīʿan* 'climber' is formally dependent as a vocative and *jabalan* 'a mountain' is made dependent by it as a direct object, the agent being a concealed pronoun in *ṭālīʿan* 'climber'; similarly *yā mārran bi-zaydin* 'O passer by Zayd', where *mārran* 'passing' is formally dependent as a vocative and *bi-zaydin* 'by Zayd' is an operator of obliqueness and oblique element semantically connected with *mārran* 'passing' and with dependent status.⁴ An example of coordination⁵ is *yā ṭalāṭatan wa-ṭalāṭīna* 'O Thirty-Three' (to someone so named): here *ṭalāṭatan* 'three' is formally dependent as a vocative and *ṭalāṭīna* 'thirty' is coordinated to it and completes the sense.

23.5 Next the author sets out the rule for the first two kinds.¹ The single proper name and the specifically intended individual are constructed as invariable in u without final n, that is, if there is any choice. He then illustrates the single proper name: e.g. *yā zaydu* 'O Zayd' and as an example of the specifically intended individual, *yā rajulu* 'O man', addressed to one particular man.²

23.51 This applies when the individual is not qualified by an adjective, in which case the Arabs prefer to make it dependent rather than give it a u, and so they say *yā rajulan ʿāliman* 'aqbil 'O wise man, approach',¹ cf. the Tradition² *yā ʿaẓīman yurjā li-kulli ʿaẓīmīn* 'O great one, in whom it is hoped for every great deed', this being the view of al-Farrā', transmitted and confirmed by Ibn Mālik.³

23.52 Then the author gives the rule¹ for the remaining three kinds: and the remaining three kinds (viz. the individual not specifically intended, the annexed and the equivalent² to such), are dependent and nothing but. By this he means that only the dependent form is allowed; examples have already been given above.³

في المضاف الى غير ياء المتكلم واما هو فينقسم الى اربعة اقسام القسم الاول ما فيه ست لغات وهو الصحيح الاخر تقول يا غلام مريدا به الاضافة الى ياء المتكلم بالحركات الثلاث على الميم اما الكسرة فكقوله تعالى يا عباد (64b) فاتقون اكتفاء بالكسرة عن الياء واما الفتح فكقول الشاعر
ولست براجع ما فات مني بلهف ولا بليت ولا لو اني
فلهف منادى سقط منه حرف النداء والاصل يا لهفا فحذف الالف المنقلبة عن ياء المتكلم اكتفاء بالفتحة عنها واما الضم فكما يضم المفردات في غير الاضافة قرئ شاذا رب السجن احب الي بضم الرب والاصل يا ربي فحذفت الياء تخفيفا وبني على الضم تشبيها بالنكرة المقصودة وبالياء مفتوحة كقوله تعالى يا عبادي الذين اسرفوا وساكنته كقوله تعالى يا عبادي لا خوف عليكم وبالالف نحو يا حسرتى والاصل

23.6 Note: The author's statement applies to everything except what is annexed to the first person singular *ī* 'my'.¹ This divides into four kinds:

23.61 (1) With six variant realizations,¹ when the last letter is sound² (e.g. *yā gūlām*- with all three short vowels on the *m*, 'O my boy', meant as annexed to the first person singular *ī* 'my'), viz.

(a) with *i*, as in the Qur'anic *yā ʿibādī* (64b) *fa-ttaqūni* 'O my servants, fear me',³ where *i* suffices for *ī*;

(b) with *a*, as in the verse

wa-lastu bi-rājiʿin mā fāta minnī

bi-lahfa wa-lā bi-layta wa-lā law ʿannī

'nor shall I get back what has escaped me by an "O my regret" or a "would that" or an "if only I..."⁴ where *lahfa* 'O my regret' is a vocative with the vocative particle elided. It was originally *yā lahfa* 'O my regret',⁵ but the final *ā* (which is itself converted from *ī* 'my') has been elided and *a* suffices in its stead;⁶

(c) with *u*, just like the *u* of single, non-annexed nouns,⁷ as in the rare Reading of the Qur'anic *rabbu s-sijnu ʾaḥabbu ʾilayya* 'O my Lord, prison is more dear to me'.⁸ This was originally *yā rabbī* 'O my Lord', but the *ī* 'my' has been elided for phonetic ease and the word constructed as invariable in *u* by analogy with the specifically intended individual vocative noun;

(d) with *iya*, as in the Qur'anic *yā ʿibādiya llaḏīna ʾasrafū* 'O my servants who have been prodigal';⁹

(e) with unvowelled *ī*, as in the Qur'anic *yā ʿibādī lā kawfun ʿalaykum* 'O my servants, no fear be upon you';¹⁰

يا حسرتي فهذه ست لغات افصحها حذف الياء والاستغناء بالكسرة عنها والقسم الثاني ما فيه لغة واحدة وهو المنادى المعتل بالالف او الياء فان ياءه واجبة الشبوت والفتح نحو يا فتاي ويا قاضي فلا يجوز حذفها للالتباس ولا اسكانها لثلا يلتقي ساكنان ولا تحريكها بالضم او الكسر لشغلها على الياء والقسم الثالث ما فيه لغتان وهو الوصف المشبه بالفعل المضارع في كونه بمعنى الحال او الاستقبال نحو يا مكرمي ويا ضاربي فان ياءه ثابتة لا غير مفتوحة وساكنة والقسم الرابع ما فيه ثمان لغات وهو الاب والام ففيه اللغات الست المتقدمة ولغتان اخريان تقول يا ابت ويا امت بتاء تانيث عوضا عن ياء المتكلم وتقول في المضاف الى المضاف اليه المتكلم اذا كان ابن عم او ابن ام يا ابن ام ويا ابن عم بفتح وبكسر على التاء في الاول وعلى الميم في الثاني ولما فرغ المصنف من الكلام

(f) with \bar{a} , as in the Qur'anic $y\bar{a} \text{ ḥasratā}$ 'O my woe', whose original form is $*y\bar{a} \text{ ḥasratī}$; ¹¹

This makes six variant realizations, of which the purest is to elide the \bar{a} and make i suffice in its stead. ¹²

23.62 (2) With only one recorded form. ¹ This is the vocative of the defective noun ² ending in \bar{a} or \bar{i} , where it is compulsory for the y element to be retained and followed by a , e.g. $y\bar{a} \text{ fatāya}$ 'O my boy', $y\bar{a} \text{ qāḍiyya}$ 'O my judge'. Because of resulting ambiguity this $y\bar{a}$ must not be elided; moreover it may not be left unvowelled, as this produces a clash of two unvowelled consonants, nor may it be vowelled with u or i because these are phonetically cumbersome after y . ³

23.63 (3) With two variant realizations, viz. the adjective which is equivalent to an imperfect tense verb ¹ in having present or future meaning, e.g. $y\bar{a} \text{ mukrimī}$ 'O one honouring me', $y\bar{a} \text{ ḍāribī}$ 'O one striking me', where the y is always retained, either unvowelled or with a . ²

23.64 (4) With eight variant realizations, viz. 'abun 'father', 'ummun 'mother'. ¹ These have the six variant realizations already mentioned, ² and two more: you say $y\bar{a} \text{ 'abata}$ or $y\bar{a} \text{ 'abati}$ 'O my father', and $y\bar{a} \text{ 'ummata}$ or $y\bar{a} \text{ 'ummati}$ 'O my mother', with the feminine t compensating for the first person singular \bar{i} 'my'. ³

23.7 When the noun is annexed to a noun itself annexed to the first person singular \bar{i} 'my' you may say, in the case of $ibnu \text{ ḥammīn}$ 'cousin' and $ibnu \text{ 'ummin}$ 'brother', $y\bar{a} \text{ bna 'ummi}$ or $y\bar{a} \text{ bna 'ummi}$ 'O my brother' and $y\bar{a} \text{ bna ḥamma}$ or $y\bar{a} \text{ bna ḥammi}$ 'O my cousin'. ¹ (The t in the preceding paragraph ² may have either a or i , and the m in this paragraph likewise).

على التاسع من المنصوبات وهو (65a) المنادى شرع في العاشر منها وهو المفعول من اجله فقال

باب المفعول من اجله ويقال لاجله ويقال له وحده المصنف بقوله وهو الاسم المنصوب الذي يذكر بيانا لسبب وقوع الفعل فاحترز بالاسم عن الفعل والحرف وبالمنصوب عن المرفوع والمجرور لكن المنصوب حكم من احكامه وكان الاولى عدم ذكره في تعريفه ولكنه ذكره تقريبا على المبتدئ كما مر في نظائره وقوله بيانا لسبب وقوع الفعل اشارة الى ان المفعول له يبين السبب الذي وقع الفعل من اجله وقد علمت ان حكمه النصب لكن بشروط الاول ان يكون مصدرا لان المصدر يشعر بالعلية والذوات لا تكون عللا للافعال غالبا فلا يجوز جئتك السمن والعسل بالنصب لانه اسم عين لا مصدر الشرط الثاني ان يكون علة لانها الباعث على الفعل

23.8 Having finished with the ninth of the dependent elements,¹ namely (65a) the vocative, the author now turns to the tenth of them, to wit the object of reason.

CHAPTER TWENTY-FOUR

24.0 Chapter on the object of reason.¹ This is also known as the 'object for which the action is done' and the 'object because of which the action is done'. The author defines it as follows:

24.1 This is the dependent noun mentioned to explain the cause of the action's occurrence,¹ and by 'noun' he excludes the verb and the participle. By 'dependent' he excludes the independent and oblique (although dependence is only one of its rules,² and it would have been better not to mention it in the definition, which he only did to make it easier for the beginner). By 'to explain the cause of the action's occurrence' he indicates that the object of reason explains the cause for which the action takes place.

24.21 You already know that the rule is for it to be dependent, but there are certain conditions: (1) that it must be a verbal noun,¹ because verbal nouns can give the idea of causality whereas, on the whole, concrete nouns² cannot be reasons for actions—you never say, for example, **ji'tuka s-samna wa-l-Casala* 'I came to you because of fat and honey', with dependent forms, because they are concrete and not verbal nouns.

24.22 (2) It must be a reason,¹ since this is the stimulus for the

كقعدت عن الحرب جبنا خرج بذلك بقية المفاعيل اذ لا تعليل فيها الشرط الثالث ان يكون وقت الفعل المعلن بفتح اللام الاولى والمصدر المعلن بكسرهما واحدا فلا يجوز تأهبت اليوم السفر غدا لان زمن التأهب غير زمن السفر الشرط الرابع ان يكون فاعل الفعل وفاعل المصدر واحدا فلا يجوز جئتك محبتك ابياي لان فاعل المجيء المتكلم وفاعل المحبة المخاطب الشرط الخامس ان يكون قلبيا فلا يجوز جئتك قراءة للعلم من افعال اللسان ولا قتلا للكافر من افعال اليد واكتفى المصنف عن ذكر هذه الشروط بمثالين ذكر المثال الاول منهما بقوله نحو قولك قام زيد اجلالا لعمرو فاجلالا مصدر منصوب ذكر علة وسببا لوقوع الفعل الصادر من زيد فان سبب قيام زيد لعمرو هو اجلاله (65b) وتعظيمه واعرايه قام زيد فعل وفاعل واجلالا مفعول لاجله ولعمرو جار ومجرور متعلق باجلالا وذكر المثال الثاني بقوله وقصدتك ابتغاء معروفك فابتغاء مصدر منصوب ذكر علة لبيان سبب القصد

action, e.g. *qa^cadtu Can il-ḥarbi jubnan* 'I stayed away from the war out of cowardice'. This excludes all the other types of object, because they contain no idea of causality.

24.23 (3) The action caused (*mu^callal* 'caused', with a after the double l)¹ must be simultaneous with the verbal noun which is causing it (*mu^callil* 'causing', with i after the double l).² It is not allowed to say **ta'ahhabtu l-yawma s-safara ḡadan* 'I prepared today because of travelling tomorrow', because the time of the preparation is not the same³ as the time of journeying.

24.24 (4) The agent of the verb and the agent of the verbal noun must be one and the same. It is not allowed to say **ji'tuka maḥabbataka 'iyyāya* 'I came to you because of your loving of me',¹ because the agent of the coming is the speaker and the agent of the loving is the person addressed.

24.25 (5) The verbal noun must belong to a mental verb.¹ It is not allowed to say **ji'tuka qirā'atan li-l-ḥilmi* 'I came to you because of lecturing in science',² using a verb of the tongue, or **qatlan li-l-kāfiri* 'because of killing the pagan', using a verb of the hand.

24.31 The author is content to illustrate all these conditions in two examples: (1) e.g. *qāma zaydun 'ijlālan li-ḥamrin* 'Zayd stood out of respect for ḥamr',¹ in which *'ijlālan* 'out of respect' is a dependent verbal noun mentioned as the reason and cause of the occurrence of the action proceeding from Zayd: the cause of Zayd's standing for ḥamr is his respect (65b) and esteem for him. It is parsed thus: *qāma zaydun* 'Zayd stood' is a verb and its agent, *'ijlālan* 'out of respect' is an object of reason, and *li-ḥamrin* 'for ḥamr' is an oblique operator and oblique element semantically connected with *'ijlālan* 'out of respect'.²

24.32 (2) *qaṣadtuka btiḡā'a ma^crūfika* 'I have made my way to you out of desire for your favour'. Here *ibtigā'a* 'out of desire'¹ is a dependent verbal noun mentioned as a reason to explain the cause of making one's

واعرابه قصدتك فعل وفاعل ومفعول وابتغاء مفعول لاجله ومعروفك مضاف اليه ونبه ايضا بهذين المثالين على انه لا فرق في ذلك بين الفعل المتعدي واللازم ولا بين المصدر المضاف وغيره فان فقد المعلل بكسر اللام الاولى من شروط جواز النصب شرطا منها وجب جره بحرف التعليل وهو الباء واللام وفي ومن فقط فمثال فقد الشرط الاول وهو المصدر قوله تعالى خلق لكم ما في الارض جميعا فان مخاطبين هم العلة في الخلق وخفض ضميرهم بلام العلة لانه ليس مصدرا ومثال فقد الشرط الثاني وهو كونه علة فتلته صبرا لكن هذا يمتنع جره بحرف التعليل لان الجر به تفيد العلية والغرض عدمها ومثال فقد الشرط الثالث وهو الاتحاد في الوقت قوله

way. It is parsed thus: *qaṣadtuka* 'I made my way to you'² is a verb, agent and direct object, *ibtigā'a* 'out of desire' is an object of reason, and *ma^{cr}rūfika* 'for your favour' is what *ibtigā'a* is annexed to.³

24.4 In these two examples the author draws our attention to the fact that there is no difference here between the transitive and intransitive verb,¹ nor between the annexed verbal noun and the non-annexed.

24.5 If the cause (*mu^callil* 'causing', with *i* after the double *l*) lacks any one of the conditions allowing the dependent form, then the object of reason must be made oblique by one of the particles of causation, namely *bi* 'by', *li* 'for', *fī* 'in' and *min* 'from', and no others.¹

24.51 An example of the absence of the first condition (that the object of reason must be a verbal noun) is the Qur'anic *kalaḡa lakum mā fī l-'arḡi jamī'an* 'he created for you what is in the earth, totally',¹ where the reason for the act of creation is the people being addressed, and so their pronoun is made oblique by the causal *li* 'for', because the reason is not a verbal noun.

24.52 An example of the absence of the second condition (that the object must be a reason) is *qatal^tuhu ṣabran* 'I killed him in bondage',¹ except that in this case it is impossible to make it oblique with a causative particle, because that would then convey causality, when the intention here is nothing of the kind.²

24.53 An example of the absence of the third condition (simultaneity) is the verse

وقد نضت لنوم ثيابها
 فالنوم وان كان علة لخلع الثياب لكن وقت الخلع سابق على وقت النوم فلمما
 اختلفا في الوقت جر باللام ومثال فقد الشرط الرابع وهو الاتحاد في الفاعل قوله
 واني لتعروني لذكراك هزة
 فالذكرى علة عرو الهزة وفاعلهما مختلف ففاعل العرو الهزة وفاعل الذكرى هو
 المتكلم لان المعنى لذكري اياك فلذلك جر باللام والهزة بالكسر النشاط او الارتياح
 ومثال فقد الشرط الخامس وهو كونه قلبيا قوله تعالى ولا تقتلوا اولادكم من
 املاق اي فقر وهو علة للقتل وليس قلبيا فلذلك (66a) جر بمن التعليلية وذكرت
 زيادة على ذلك في شرح القطر لا يحتملها هذا المختصر ولما فرغ المصنف من
 الكلام على العاشر من المنصوبات شرع في الحادي عشر منها وهو المفعول معه فقال

wa-qad naḍḍat li-nawmin ṭiyābahā

'she had already doffed her clothes for sleep',¹ where even though sleep is the reason for taking off the clothes, the time of taking off is nevertheless prior to the time of sleeping and, since they differ, the word 'sleep' is made oblique by *li* 'for'.²

24.54 An example of the absence of the fourth condition (that both agents should be the same) is the verse:

wa-'innī la-taḥrūnī li-ḡikrāki hizzatun

'and there comes over me, from the thought if you, a liveliness',¹ where the thought is the reason why the liveliness comes over him but their agents are different: the agent of the coming over is the liveliness, while agent of the thought is the speaker, because the meaning is *li-ḡikrī 'iyyāki* 'because of my thinking of you',² hence *ḡikrā* 'thought' has been made oblique by *li* 'for' (*hizzatun* 'liveliness' means 'briskness' or 'cheerfulness').

24.55 An example of the absence of the fifth condition (that it must be a mental verb) is the Qur'anic *wa-lā taqtulū 'awlādakum min 'imlāqin* 'do not kill your children from destitution'¹ (i.e. 'poverty'), which is the reason for the killing but is not a mental verb, and so (66a) has been made oblique by the causative *min* 'from'.²

24.6 In my *Commentary on Qaṭr an-nadā* I have gone further into this than a short work such as this will bear.¹ Having finished with the tenth of the dependent elements, namely the object of reason, the author now turns to the eleventh of them, the object of accompaniment.

باب المفعول معه وانما اخره عن المفاعيل لاختلافهم فيه هل هو قياسي دون غيره ولوصول العامل اليه بواسطة حرف دون غيره وحده المصنف بقوله وهو الاسم المفرد المنصوب اي الفضة بعد واو اريد به التخصيص على المعية الذي يذكر لبيان من فعل معه الفعل فلا بد ان تكون تلك الواو مسبوقه بجملة فعلية او ما فيه حروف الفعل ومعناه كاسم الفاعل والمفعول اي بجملة ذات فعل او ذات اسم فيه معنى الفعل وحروفه وذات الفعل كسرت والنيل وذات الاسم الذي فيه معنى الفعل وحروفه انما سائر والنيل فيصدق على النيل في المثالين انه اسم لدخول ال عليه وانه فضا لان منصوب وانه مسبوق بواو تلك الواو بمعنى مع والواو مسبوقه بجملة ذات فعل وهو سرت في المثال الاول وذات اسم فيه معنى الفعل وحروفه وهو سائر في المثال الثاني فخرج بالاسم نحو لا تاكل السمك وتشرب اللبن بنصب تشرب وبمفرد

CHAPTER TWENTY-FIVE

25.0 Chapter on the object of accompaniment.¹ The author only puts this after all the other objects because (unlike the others) there is disagreement about whether it is a productive² construction, and because (unlike the others) its operator is joined to it through the mediation of a particle. He defines it as follows:

25.1 This is the noun (i.e. the single noun)¹ which is made dependent² (i.e. is structurally redundant)³ which occurs after wa 'and' with the intention⁴ of denoting accompaniment, and is mentioned to explain with whom the action of the verb is done. This wa 'and' must always be preceded by a sentence containing a verb⁵ or something with the constituent letters and meaning of a verb⁶ (such as the agent and patient nouns), i.e. by a sentence with a verb or a noun having the meaning and constituent letters of a verb.

25.11 An example of the verbal sentence is *sirtu wa-n-nīla* 'I travelled with the Nile', and of the sentence containing a noun with the meaning and constituent letters of a verb, *'ana sā'irun wa-n-nīla* 'I am travelling with the Nile'.¹ In both these examples it is true of *an-nīla* 'the Nile' that it is a noun because it is prefixed by *al* 'the',² that it is structurally redundant because it has dependent form,³ that it is preceded by *wa* 'and' (that *wa* which has the meaning of 'with'),⁴ and that the *wa* 'and' is preceded by a sentence containing either a verb (namely *sirtu* 'I travelled' in the first example) or one containing a noun with the meaning and constituent letters of a verb (namely *sā'irun* 'travelling' in the second example).

25.21 By 'noun' are excluded such cases as *lā ta'kul is-samaka wa-tašrabu l-labana* 'do not eat fish and drink milk together'.¹

حو سرت والشمس طالعة يرفعهما فان الواو وان كانت بمعنى مع فيهما الا انها داخلية في المشال الاول على فعل وفي الثاني على جملة وبفضلة نحو اشترك زيد وعمرو فانه عمدة وبقوله الذي يذكر لبيان من فعل معه الفعل بقية المفاعيل ويبعد واو نحو جئت مع زيد فانه بعد مع لا الواو التي بمعنى مع وباريد بها التنصيص على المعية نحو رأيت زيدا وعمرا اذا اريد مجرد العطف او قبله او بعده وبمسبوقة (66b) بفعل او ما فيه حروفه ومعناه نحو كل رجل وضعته فسلا يجوز النصب على المفعولية معه لعدم سبق شيء من ذلك ثم ان المفعول معه نوعان احدهما ما يجوز رفعه ونصبه وقد مثل له المصنف بقوله نحو قولك جاء الامير والجيش فجاء فعل ماض والامير فاعل والواو واو المعية والجيش مفعول معه وصدق

25.22 By 'single' are excluded such cases as *sirtu wa-š-šamsu ṭāli^Catun* 'I travelled while the sun was rising',¹ with independent form of both *aš-šamsu* 'the sun' and *ṭāli^Catun* 'rising'. In both the above examples the *wa* 'and', though it does have the meaning of 'with', in the first instance² formally precedes a verb and in the second a sentence.

25.23 By 'structurally redundant' are excluded such cases as *ištaraka zaydun wa-^Camrun* 'Zayd and ^CAmr worked together', where both nouns are structurally indispensable.¹

25.24 By 'mentioned to explain with whom the action of the verb is done' all the other objects are excluded.¹

25.25 By 'after *wa* "and"' are excluded such cases as *ji'tu ma^Ca zaydin* 'I came with Zayd', because that is after *ma^Ca* 'with' and not after *wa* 'and' in the meaning of 'with'.¹

25.26 By 'with the intention of denoting accompaniment' are excluded such cases as *ra'aytu zaydan wa-^Camran* 'I saw Zayd and ^CAmr', when the intention is merely coordination or having seen one before or after the other.¹

25.27 By 'preceded (66b) by a verb or something with the constituent letters and meaning of a verb' are excluded such cases as *kullu rajulin wa-day^Catuhu* 'every man and his trade',¹ where the dependent form as object of accompaniment is not allowed because there is no preceding verb or anything of the kind.

25.3 Next, the object of accompaniment is of two kinds:¹

25.31 (1) One allows both independent and dependent forms, which the author illustrates as follows: e.g. *jā'a l-'amīru wa-l-jayša* 'the commander came with the army', where *jā'a* 'came' is a past tense verb, *al-'amīru* 'the commander' is an agent, *wa* 'and' is the '*wa* of accompaniment',¹ and *al-jayša* 'the army' is an object of accompaniment, of which

عليه انه اسم منصوب قد ذكر لبيان من صاحب الامير في المجيء بعد ان كان من فعل معه الفعل محتملا لان يكون الجيش وغيره هذا اذا نصبت ويجوز لك ايضا فيه الرفع عطفا على فاعل الفعل الذي هو الامير والواو حينئذ لمجرد العطف لا للمعية والتقدير جاء الامير وجاء الجيش وشأنيهما ما يتعين فيه النصب وقد مثل له المصنف بقوله واستوى الماء والخشبة فاستوى فعل ماض والماء فاعله والخشبة اسم يتعين نصبه على انه مفعول معه ولا يصح رفعه عطفا على فاعل الفعل الذي هو الماء لان الخشبة لا تستوي مع الماء وانما يستوي الماء معها اي يصل اليها ومن هذا ايضا قول القائل لا تنه عن القبيح واتيانه بنصب اتيان وجوبا لان المعنى لا تنه عن القبيح مع اتيانك اياه ولو عطف لكان المعنى لا تنه عن القبيح ولا عن اتيانه وهو خلاف المعنى المراد بل فيه الامر بتقرير القبيح واتيانه والسكوت عليه لما فيه من النهي عن ذلك ومنه ايضا مات زيد وطلوع الشمس بنصب طلوع وجوبا لان

it is true to say that it is a dependent noun mentioned to explain who accompanied the commander in his coming, after the possibility that it might have been the army or something else. This is the case when you make *al-jayša* 'the army' dependent, but you may also make it independent by coordinating it to the agent of the verb (namely *al-'amīru* 'the commander'), and then the *wa* 'and' merely denotes coordination, not accompaniment: the implicit meaning is then **jā'a l-'amīru wa-jā'a l-jayšu* 'the commander came and the army came'.²

25.32 (2) The second kind specifically has dependent form, and the author's example is: *istawā l-mā'u wa-l-kašabata* 'the water became level with the piece of wood'. Here *istawā* 'became level' is a past tense verb, *al-mā'u* 'the water' is its agent, and *al-kašabata* 'the piece of wood'² is a noun which specifically must be dependent as an object of accompaniment. It is not correct for it to be independent in coordination with the agent of the verb (namely *al-mā'u* 'the water'), because the piece of wood does not become level with the water—it is the water which becomes level with the piece of wood, i.e. reaches to it.³

25.33 In this category belongs the expression *lā tanha ʿan il-qabīhi wa-'ityānahu* 'do not forbid evil while doing it',¹ where the dependent form of *'ityāna* 'doing' is compulsory because the meaning is 'do not forbid evil alongside doing it yourself'. If you coordinate here, the meaning becomes 'do not forbid evil nor the doing of it', which is the opposite of the intended meaning. Indeed it becomes a command to affirm and commit evil and to say nothing against it, because of the prohibition it contains.

25.34 Similarly *māta zaydun wa-ṭulūʿa š-šamsi* 'Zayd died with the rising of the sun',¹ with compulsory dependent form of *ṭulūʿa* 'rising',

المعنى مات زيد مع طلوع الشمس ولو عطفت لكان المعنى مات زيد ومات طلوع الشمس والطلوع لا يقوم به الموت وقد يترجح العطف في نحو قام زيد وعمرو لانه الاصل وقد امكن بلا ضعف في اللفظ ولا في المعنى وقد يتعين العطف في نحو (67a) اشترك زيد وعمرو لان الفعل لا يستغني عنه لان الاشتراك لا يتأتى الا بين اثنين ولما فرغ المصنف من الحادي عشر من المنصوبات شرع فيما بقي منها فقال واما خير كان وخبر اخواتها نحو كان زيد عالما واسم ان واسم اخواتها نحو ان زيدا عالم ومفعولا طننت نحو طننت زيدا قائما وقد تقدم ذكرهما في المرفوعات استطرادا عقب باب المبتدأ والخبر اي فلا حاجة لنا الى اعادتهما هنا وكذلك التوابع المنصوبة وهي اربعة النعت نحو رأيت زيدا الفاضل والعطف نحو رأيت زيدا وعمرا والتوكيد نحو رأيت زيدا نفسه والبدل نحو رأيت زيدا اخاك فقد تقدمت هناك اي في ابواب اربعة عقب النواسخ اي فلا حاجة لنا ايضا الى اعادتها وهذه الابواب الاربعة وهي خبر كان واخواتها واسم ان واخواتها ومفعولا طننت وتوابع المنصوب

because the meaning is 'Zayd died as the sun was rising', and if you were to coordinate the meaning would become '*Zayd died and the rising of the sun died', but death is not something which can occur in sunrise.

25.4 In such cases as *qāma zaydun wa-ʿamrun* 'Zayd and ʿAmr stood', coordination predominates because it is the norm,¹ although the dependent form would be possible without weakness in form or meaning.

25.5 With (67a) *ištaraka zaydun wa-ʿamrun* 'Zayd and ʿAmr worked together' and such like, coordination is specifically prescribed because it is indispensable for the verb, since working together can only come about between two people.¹

25.6 Having finished with the eleventh of the dependent elements,¹ the author now proceeds to deal with the remainder:

25.61 The predicate of *kāna* 'to be' and its related verbs,¹ e.g. *kāna zaydun ʿāliman* 'Zayd was learned', and the subject-noun of '*inna* 'verily' and its related particles,² e.g. '*inna zaydan ʿālimun* 'verily Zayd is learned' (add to these the two objects of *ẓanantu* 'I thought', e.g. *ẓanantu zaydan qāʿiman* 'I thought Zayd was standing'),³ have been dealt with under the independent elements, (in the exhaustive treatment following on from the chapter on the subject and predicate) i.e. there is no need for us to repeat it here; likewise the concordants which have dependent form, which are four in number, viz. the adjective,⁴ e.g. *raʾaytu zaydan il-fāḍila* 'I saw Zayd the virtuous', the coordinated element,⁵ e.g. *raʾaytu zaydan wa-ʿamran* 'I saw Zayd and ʿAmr', the corroborative,⁶ e.g. *raʾaytu zaydan nafsahu* 'I saw Zayd himself', and the substitute,⁷ e.g. *raʾaytu zaydan ʾakāka* 'I saw Zayd your brother', have also been dealt with there. (In four chapters following on from the 'cancellors',⁸ i.e. there is no need for us to repeat them here).

25.62 Those four categories¹ (the predicate of *kāna* 'to be' and its related verbs, the subject-noun of '*inna* 'verily' and its related particles, the two objects of *ẓanantu* 'I thought' and the concordants to

مكملة للمنصوبات الخمسة عشر التي ترجم عليها المصنف رحمه الله تعالى ورضي عنه ولما انتهى القول في الاسم ونصبه شرع في الكلام على خفضه فقال

باب مخفوضات الاسماء باضافة المخفوضات الى الاسماء اضافة بيانية لا للاحتراز عن الفعل فانه لا خفض فيه والتقدير باب المخفوضات التي هي الاسماء وهي خاتمة الكتاب ختم الله تعالى لنا ولاهلينا ولحبينا ولجميع المسلمين بخير امين والمخفوضات المشهورة على ثلاثة اقسام قسم مخفوض بالحرف نحو جلست في الدار وقسم مخفوض بالاضافة نحو غلام زيد وهذا ضعيف والصحيح انه مخفوض بالمضاف لا لا بالاضافة وقسم مخفوض على التبعية على رأي الاخفش وهو مراد المصنف بقوله وتابع للمخفوض نحو مررت بزيد الفاضل وهذا ضعيف ايضا وقد (67b) اجتمعت الثلاثة في البسملة قاما المخفوض بالحرف وهي عشرون حرفا ثلاثة مضت في الاستثناء

dependent elements) complete the fifteen dependent elements to which the author (may God have mercy on him and be content with him) has devoted individual chapters.² Having finished with the dependence of the noun³ he now turns to its obliqueness.

CHAPTER TWENTY-SIX

26.0 Chapter on oblique nouns.¹ (The word *maḵfūḍāti* 'things made oblique' is annexed to *al-'asmā'i* 'nouns' in explanatory annexation, not in order to exclude verbs, since obliqueness is not found in verbs anyway: the implicit meaning is thus, 'Chapter on oblique elements, which are nouns').² This is the last chapter of the book; may God give us a good end, and our families, and those who love us and all Muslims, Amen.

26.01 The oblique elements (which are well known) are of three kinds: (1) made oblique by a particle,¹ e.g. *jalastu fī d-dāri* 'I sat in the house', (2) made oblique by annexation,² e.g. *ḡulāmu zayḍin* 'the slave-boy of Zayd' (but this is somewhat weak: the correct view is that it is made oblique by the element annexed to it, not by annexation itself), and (3) made oblique by concordance, in the opinion of al-Aḵfaṣ, which is what our author means by the concordant to the oblique element. (As in *marartu bi-zayḍin il-fāḍili* 'I passed by Zayd the virtuous', but this, too, is rather weak).³ All three kinds of obliqueness (67b) are found in *bi-smi llāhi r-raḥmāni r-raḥīmi* 'in the name of God, the Compassionate, the Merciful'.

26.1 The nouns made oblique by particles¹ (of which there are twenty: three already dealt with under exception, viz. *ḵalā* 'except', *ʿadā*

وهي خلا وعدا وحاشا وثلاثة شادة احداها متى في لغة هذيل وهي بمعنى —
 الابتدائية سمع من بعضهم اخرجها متى كمه والثانية لعل في لغة عقيل قال قائلهم
 لعل الله فضلكم علينا
 بحر الهاء من الجلالة الكريمة والثالثة كي المصدرية وصلتها نحو جئتكم كي تكرموني
 اذا قدرت ان بعدها والاربعة عشر الباقية قسما سبعة تجر الظاهر والمضمر وقد
 اشار اليها المصنف بقوله فهو ما يخفف بمن وهي ام حروف الخفض نحو قوله
 تعالى ومنك ومن نوح والى نحو قوله تعالى الى الله مرجعكم واليه مرجعكم وعن نحو
 قوله تعالى طبقا عن طبق رضي الله عنهم وعلى نحو قوله تعالى وعليها وعلى الفلك
 تحملون وفي نحو قوله تعالى وفي الارض آيات وفيها ما تشتهي الانفس والباء كما
 سيأتي في كلامه ايضا نحو قوله تعالى امنوا بالله ورسوله وامنوا به واللام كما

'except' and *ḥāṣā* 'except',² then three rare ones, (1) *matā* 'when' in the *Huḍaylī*³ dialect, where it has the meaning of 'from' denoting the beginning of a limit: thus one of them was heard to say '*aḵrajahā matā kummihi* 'he took it from his sleeve',⁴ (2) *laʿalla* 'perhaps' in the *ʿUqaylī*⁵ dialect, as one of their poets said:

laʿalla llāhi faḍḍalakum ʿalaynā

'perhaps God has made you superior to us',⁶ with the oblique form of the name of the Almighty, and (3) the 'verbal noun *kay* 'so that' and its attached clause, e.g. *ji'tuka kay tukrimanī* 'I came to you so that you might honour me', if an implicit '*an* 'that' is assumed after the *kay*).⁷

26.2 The remaining fourteen divide into two kinds:¹ (1) seven which make oblique both overt nouns and pronouns. As the author² goes on to point out, nouns and pronouns are made oblique by:

26.21 *min* 'from', which is the fundamental particle of obliqueness, e.g. the Qur'anic *wa-minka wa-min nūḥin* 'and from you and from Noah'.¹

26.22 *'ilā* 'to', as in the Qur'anic *'ilā llāhi marjiʿukum* 'to God is your return' and *'ilayhi marjiʿukum* 'to him is your return'.¹

26.23 *ʿan* 'from', as in the Qur'anic *ṭabaqan ʿan ṭabaqin* 'rank after rank', *raḍiya llāhu ʿanhum* 'may God be content with them'.¹

26.24 *ʿalā* 'on', as in the Qur'anic *ʿalayhā wa-ʿalā l-fulki tuḥmalūna* 'on it and on the ark you shall be carried'.¹

26.25 *fī* 'in', as in the Qur'anic *wa-fī l-ʿarḍi ʿāyātun* 'and in the earth are signs' and *fīhā mā taštahī l-ʿanfusu* 'in it is what souls desire'.¹

26.26 To these must be added *bi* 'by', which the author will speak about later, as in the Qur'anic *ʾāminū bi-llāhi wa-rasūlihi* 'believe in God and his Prophet' and *ʾāminū bihi* 'believe in him'.¹

سيأتي في كلامه أيضا نحو قوله تعالى لله ما في السماوات وله ما في السماوات وسبعة تختص بالظاهر وتنقسم إلى أربعة أقسام ما لا يختص بظاهر بعينه وهي حتى والكاف والواو وما يختص بالزمان وهي مذ ومنذ كما سيأتي في كلامه ومما يختص بالنكرات وهو رب نحو رب رجل وقد تدخل في الكلام على ضمير غيبة ملازم للأفراد والتذكير والتفسير بتمييزه بعده مطابق للمعنى قال الشاعر
 ربه فتية دعوت إلى ما يورث المجد دائبا فاجابوا
 وما يختص بالله ورب مضاف للكعبة أو لواء المتكلم وهو التاء كما سيأتي في كلامه نحو وتالله لا كيدن اصنامكم وترب الكعبة وتربي (68a) لافعلن ونذر تالرحمن

26.27 Likewise *li* 'for', which the author will also speak about later, as in the Qur'anic *li-llāhi mā fī s-samāwāti* 'to God belongs what is in the heavens' and *lahu mā fī s-samāwāti* 'to Him belongs what is in the heavens'.¹

26.3 Then there are seven which are peculiar to overt nouns,¹ and these divide into four groups:

26.31 (1) those which are not peculiar to any specific overt noun, viz. *ḥattā* 'till', *ka* 'like', and *wa* 'and, by'.¹

26.32 (2) those peculiar to time, viz. *muḡ* 'since' and *munḡu* 'since', which the author will speak about in due course.¹

26.33 (3) that which is peculiar to undefined nouns,¹ namely *rubba* 'how few, how many',² e.g. *rubba rajulin* 'how few men, how many a man'. In some speech this particle is also found before the third person pronoun, but always in the masculine singular and followed by an explanatory specifying element³ of corresponding meaning, as in the verse:

rubbahu fityatan da^cawtu 'ilā mā

yūriṭu l-majda dā'iban fa-'ajābū

'how many of him—such youths—have I called to that which bequeathes glory perpetually, and they answered!'.⁴

26.34 (4) that peculiar to the words *allāhu* 'God'¹ and *rabbun* 'Lord' (when the latter is annexed to *al-ka^cbatu* 'the Kaaba' or to the first person singular *ī* 'my'), viz. *ta*, as the author will speak about later, as in the Qur'anic *wa-ta-llāhi la-'akīdanna 'aṣnāmakum* 'and by God I will surely outwit your idols!'² also *ta-rabbi l-ka^cbati* 'by the Lord of the Kaaba!' and *ta-rabbī* (68a) *la-'af^calanna* 'by my Lord I shall surely do it!'. The expressions *ta-r-raḥmāni* 'by the Merciful One!' and *ta-ḥayātika* 'by your life!' are rare.³

وتحياتك ولم يذكر ذلك المصنف على هذا الترتيب بل قال بعد ورب والباء وقد تقدم مثالها والكاف نحو زيد كالاسد واللام وقد مر مثالها وما يختص بحروف القسم أي اليمين وهي الواو نحو والله والباء نحو بالله والتاء نحو تالله وقد مر ما تختص به وبواو رب نحو وليل أي رب ليل وبمد ومنذ ولا يجران إلا اسما مختصا بالزمان حاضرا كان نحو ما رأيته مذ يومنا أو منذ يومنا والتقدير حينئذ ما رأيته في يومنا أو ماضيا نحو ما رأيته مذ يوم الخميس أو منذ يوم الخميس والتقدير ما رأيته من يوم الخميس ولم يذكر المصنف هنا من حروف الجر خلا وعدا وحاشا لاستغناؤه عن ذكرها هاهنا بذكرها في أول الكتاب وفي باب الاستثناء ومعاني هذه الحروف كثيرة قد ذكرت أكثرها في شرح القطر وذكرت فيه أنها تنقسم إلى

26.4 The author does not deal with the particles in this order,¹ however, but continues after *rubba* 'how many, how few' with *bi* 'by', of which an example has already been given above, *ka* 'like', e.g. *zaydun ka-l-'asadi* 'Zayd is like a lion',² and *li* 'for', also illustrated already.

26.5 Then those peculiar to the particles of swearing,¹ (i.e. of swearing an oath), namely *wa*, as in *wa-llāhi* 'by God!', *bi*, as in *bi-llāhi* 'by God!', and *ta*, as in *ta-llāhi* 'by God!', the peculiarities of this last having been set out above.²

26.61 The remaining particles are *wa* in the meaning of *rubba* 'how many, how few',¹ e.g. *wa-laylin* meaning *rubba laylin* 'how many a night'.

26.62 Finally *muḍ* 'since' and *munḍu* 'since'.¹ These make oblique only overt nouns which are peculiar to time,² whether a present time, as in *mā ra'aytuhu muḍ yawminā* or *munḍu yawminā* 'I have not seen him today' (the implicit meaning being that up to that time I had not seen him during that day), or past time, as in *mā ra'aytuhu muḍ yawmi l-ḡamīsi* or *munḍu yawmi l-ḡamīsi* 'I have not seen him since Thursday' (the implicit meaning being that I have not seen him from the time of last Thursday).³

26.63 The author does not mention here among the particles of obliqueness *kalā* 'except', *ʿadā* 'except' and *ḥāṣā* 'except', as he has no need to mention them here because he has already mentioned them at the beginning of the book and in the chapter on exception.¹

26.64 The senses¹ of all these particles are numerous. I have mentioned most of them in my *Commentary on Qaṭr an-nadā*,² where I point out that

اربعة اقسام قسم يستعمل حرفا واسما وهو مذ ومنذ وعن وكاف التشبيه وقسم يستعمل حرفا وفعلًا وهو حاشا وخلا وعدا وقسم يستعمل حرفا واسما وفعلًا وهو على فقط وقسم يستعمل حرفا فقط وهو باقي الحروف واما ما يخفض بالاضافة وقد مر ان الراجح ان الخفض بالمضاف لا بالاضافة فتحو قولك غلام زيد فزيد مخفوض بالمضاف الذي هو غلام لا بالاضافة خلافا لابي حيان والمصنف ولا بمعنى اللام خلافا للزجاج ولا بحرف مقدر ناب عنه المضاف خلافا لبعضهم والاضافة لغة مطلق الاسناد واصطلاحا اسناد اسم الى غيره على تنزيل الثاني من الاول منزلة التنوين وهو اي المخفوض بالاضافة على قسمين الاول ما يقدر باللام التي للملك نحو (68b) غلام زيد او للاختصاص كسرج الدابة وباب الدار وهذا القسم اكثر ولذلك اقتصر عليه الزجاج والقسم الثاني ما يقدر بمن البيانية وهذا القسم كثير وضابطه

they divide into four kinds: (1) used as both a noun and a particle, viz. *muḍ* 'since', *munḡu* 'since', *ʿan* 'from', and the *ka* 'like' of comparison; (2) used as both a particle and a verb, viz. *ḥāṣā* 'except', *kalā* 'except' and *ʿadā* 'except'; (3) used as a particle, a noun and a verb, viz. only *ʿalā* 'on', and (4) used as a particle only, viz. the remainder of the particles.³

26.7 The nouns made oblique by annexation,¹(it has already been indicated that in the preponderant view obliqueness is caused by the annexed element, not by annexation), e.g. *ḡulāmu zaydīn* 'the slave-boy of Zayd', where *zaydīn* 'Zayd' is made oblique by what is annexed to it, not by annexation itself (thus contradicting Abū Ḥayyān and our author; nor is it made oblique by the meaning of *li* 'for', nor by an implicit particle which has been replaced by the annexed element, contradicting certain other grammarians).² The term '*iḡāfa* 'annexation' lexically denotes the absolute propping up of one thing upon another, and technically it denotes the propping up of one noun upon another in such a way that the second noun has the status of a final *n* of *tanwīn* on the first noun.³

26.71 They are (i.e. the nouns made oblique by annexation) of two kinds:¹(1) with an implicit *li* 'for', (namely the '*li* of possession'),² e.g. (68b) *ḡulāmu zaydīn* 'the slave-boy of Zayd'; this annexation may also convey particularization, e.g. *sarju d-dābbati* 'the horse-saddle', *bābu d-dāri* 'the house door'. This is by far the largest group, which is why az-Zajjāj confined himself to it.³

26.72 (2) with an implicit *min* 'from',¹(namely the 'explanatory *min*').

ان يكون المضاف بعض المضاف اليه ويصلح المضاف اليه للاخبار عن المضاف نحو ثوب خز وخاتم حديد لان الثوب بعض الخز والخز نوع من الحرير والخاتم بعض جنس الحديد ويقال هذا الثوب خز وهذا الخاتم حديد بخلاف ثوب زيد وغلame مما الاضافة فيه تفيد الملك ونحو حصير المسجد وقنديله مما الاضافة فيه تفيد الاختصاص لانتفاء الشرطين فان المضاف في هذه الامثلة ليس بعض المضاف اليه ولا يصلح الاخبار فيهما بالمضاف اليه عن المضاف وبخلاف نحو يوم الخميس لانتفاء الشرط الاول فان اليوم وان صح الاخبار عنه بالخميس ليس بعضه وبخلاف نحو يد زيد وان كانت بعض زيد لكنها لا يصح ان يخبر عنها بزيد وما اشبه ذلك من امثلة هذين القسمين واما تابع المخفوض فقد تقدم في المرفوعات تنبيه سكت المصنف عن قسم اخر وهو ما يقدر بفي الدالة على الظرفية وهذا القسم قليل ولهذا لم يذكره الا طائفة قليلة وتبعها ابن مالك وضابطه ان يكون المضاف اليه ظرفا للمضاف سواء اكان زمانيا نحو مكر الليل او مكانيا نحو يا صاحبي السجن ان

This is a numerous group, whose main principle² is that the annexed element should be part of the element it is annexed to, and that it should be proper for the latter to be predicated of the annexed element, e.g. *ṭawbu ḳazzin* 'a garment of silk', *ḳāṭamu ḥadīdin* 'a ring of iron', because the garment is part of the silk (*al-ḳazzu* denotes a certain kind of silk), and the ring is part of the iron.³ Hence it is possible to say *ḥāḡā ṭ-ṭawbu ḳazzun* 'this garment is silk' and *ḥāḡā l-ḳāṭamu ḥadīdun* 'this ring is iron', unlike *ṭawbu zaydin* 'the garment of Zayd' and *ḡulāmu zaydin* 'the slave-boy of Zayd' in possessive annexation, and unlike *ḥaṣīru l-masjidi* 'the mosque carpet' and *qindīlu l-masjidi* 'the mosque lamp',⁴ whose annexation conveys specialization, since both conditions are contraverted: in the above examples the annexed noun is neither part of what it is annexed to nor is it proper to predicate the latter of the annexed noun.⁵

26.73 This kind of annexation is also unlike, for example, *yawmu l-ḳamīsi* 'Thursday',¹ because the first condition is contraverted, for, even though it would be proper to predicate *al-ḳamīsu* 'the fifth' of *al-yawmu* 'the day', it is still not part of it. Likewise this kind of (explanatory) annexation is also unlike, for example, *yadu zaydin* 'the hand of Zayd', because the second condition is contraverted, for, even though the hand is part of Zayd, it would not be proper to predicate Zayd of it. The author concludes with: and the like. By this he means the examples of both kinds of annexation.²

26.8 The concordant of the oblique element has already been dealt with under independent elements, to which reference should be made.¹

26.9 Note: The author omits to mention one other kind of annexation, namely with an implicit *fī* 'in' denoting space or time.¹ This kind is somewhat rare, and so is mentioned only by a small group of grammarians, who have been followed by Ibn Mālik.² The main principle here is that the second noun should be a space or time qualifier of the annexed noun, either temporal, as in the Qur'anic *makru l-layli* 'the scheming of the night'³ or spatial, as in the Qur'anic *yā ṣāhibayī s-sijni* 'O two companions of the prison',⁴ since the implicit meaning is 'scheming in

التقدير مكر في الليل وبها صاحبان في السجن بخلاف نحو ثوب زيد وغلّامه لفقد الشرط المذكور لأن ذلك انما يفيد الملك كما مر وتسمى هذه الاضافة باقسامها الثلاثة محضة لانها خالصة من تقدير (69a) الانفصال ومعنوية لانها مفيدة لتعريف الاسم المضاف بالمضاف اليه فيما اذا اضيف الى معرفة نحو غلام زيد او تخصيص المضاف بالمضاف اليه فيما اذا اضيف الى نكرة نحو جاءني غلام امرأة لان كلا من التعريف والتخصيص امر معنوي واما الاضافة اللفظية فتكون باضافة الوصف العامل من اسم الفاعل واسم المفعول والصفة المشبهة الى معموله مثال الاول قوله تعالى هديا بالغ الكعبة فيبالغ اسم فاعل مضاف الى مفعوله وهو الكعبة فجرت باضافة عاملها اليها ومثال الثاني معمور الدار فاضيف في ذلك اسم المفعول الى معموله وهو نائب الفاعل فتخصص ومثال الثالث حسن الوجه فاضيف في ذلك الصفة المشبهة الى معمولها فتخصصت وانما سميت لفظية لافادتها امرا لفظيا لانها جيء بها لمجرد التخفيف في اللفظ بحذف نون تلي الاعراب او التنوين فلا تفيد تعريفا ولا تخصيصا خاتمة قد

the night' and 'O two companions in the prison',⁵ which are not the same as *ṭawbu zaydin* 'the garment of Zayd' or *ḡulāmu zaydin* 'the slave-boy of Zayd' as the above mentioned condition is absent (because these latter convey only possession, as already stated).

26.91 This annexation, in its three kinds, is called 'pure annexation',¹ because it is free from implicit (69a) separability. It is also called 'abstract annexation'² because it conveys the definition of the first noun through the second when the first noun is annexed to a defined nouns (e.g. *ḡulāmu zaydin* 'the slave-boy of Zayd') or the specialization³ of the first noun through the second when the first is annexed to an undefined noun (e.g. *jā'anī ḡulāmu mra'atin* 'a woman's slave-boy came to me'), since both definition and specialization are abstract features.

26.92 As for 'formal annexation',¹ this is the result of annexing an adjectival operator (namely the agent noun, patient noun, or the quasi-participial adjective)² to the noun on which it operates. An example of the first is the Qur'anic *hadyan bālīḡa l-ka'batī* 'an offering reaching the Kaaba',³ where *bālīḡa* 'reaching' is an agent noun annexed to the direct object (*al-ka'batī*), which thus has oblique form by having its operator annexed to it. An example of the second is *ma'mūru d-dāri* 'inhabited of house',⁴ where the patient noun has been annexed to the noun on which it operates (the substitute agent) and thereby becomes more specific. An example of the third is *ḡasanu l-wajhi* 'handsome of face',⁵ where the quasi-participial adjective has been annexed to the noun on which it operates and thereby becomes more specific.

26.93 This kind is called 'formal annexation' because it conveys something formal: it simply enables the realization of forms without the *n* which is suffixed after inflection, or the *tanwīn*, and it does not of itself convey either definition or specialization.¹

يكتسب المضاف المذكر من المضاف اليه مع صحة المؤنث تأنيثه وبالعكس وشـرط ذلك في الصورتين صلاحية المضاف للاستغناء عنه عند سقوطه بالمضاف اليه مع صحة المعنى في الجملة فمن الاول قولهم قطعت بعض اصابعه فبعض نائب فاعل قطعت وانث الفعل المسند اليه لكونه اكتسب التأنيث من المضاف اليه وهي الاصابع ومن ذلك قراءة الحسن البصري وهي قراءة شاذة تلتقطه بعض السيارة بالثاء المثناة فوق ومن الثاني قول الشاعر (69b)

انارة العقل مكسوف بطوع الهوى وعقل عامي الهوى يزداد تنويرا
فذكر مكسوف مع انه خبر عن مؤنث وهو انارة الا انها اكتسبت التذكير من
اضافتها الى العقل ويحتمل ان يكون منه ان رحمت الله قريب من المحسنين ويبعده
لعل الساعة قريب حيث لا اضافة وذكر الفراء انهم التزموا تذكير قريب

26.94 Conclusion. It is possible for the annexed masculine noun to acquire feminine gender from the noun it is annexed to when the latter is properly feminine, and vice versa.¹ The condition for both forms is that it should be proper for the first noun, if omitted, to become dispensable by means of the second, while the overall meaning remains correct. An example of the first is *quṭiʿat baʿḍu 'aṣābiʿihi* 'some of his fingers were cut off', where *baʿḍu* 'some' is a substitute agent of the verb *quṭiʿat* 'were cut off', and the verb predicated of *baʿḍu* has been made feminine because *baʿḍu* has acquired feminine gender from the noun to which it is annexed, namely *'aṣābiʿu* 'fingers'.² A similar case is the Reading of al-Ḥasan al-Baṣrī³ (but it is an abnormal Reading) of the Qur'anic *taltaqithu baʿḍu s-sayyārati* 'one of the caravans might pick him up',⁴ with *t* (spelt with two dots above) on *taltaqith* 'might pick up'.

26.95 An example of the second¹ is the verse of the poet (69b)

'ināratu l-ʿaqlī maksūfun bi-ṭawʿi hawā

wa-ʿaqlu ʿāṣī l-hawā yazdādu tanwīran

'the illumination of the mind is eclipsed by obedience to lust, but the mind of him who disobeys lust increases in enlightenment',² where *maksūfun* 'eclipsed' is masculine even though it is the predicate of a feminine noun, namely *'ināratun* 'illumination', but the latter has acquired masculine gender by annexation to *al-ʿaqlī* 'the mind'.

26.96 Perhaps to this category also belongs the Qur'anic *'inna raḥmata llāhi qarībun min al-muḥsinīna* 'verily God's mercy is near for those that do good'.¹ The Qur'anic *laʿalla s-sāʿata qarībun* 'perhaps the hour is near',² on the other hand, with the masculine form of *qarībun* 'near' has nothing to do with this, since there is no annexation: it has been

اذ لم يرد قرب النسب قصدا للفرق وايك ان تظن ان التذكير لكون التأنيث مجازيا لان ذلك وهم لوجوب التأنيث في نحو الشمس طالعة وانما يفترق حكم المجازي والحقيقي الظاهرين لا المضميرين كما قاله ابن هشام في مغنيه

اغنانا الله تعالى من فضله وكرمه وختم بالصالحات اعمالنا بمحمد وآله والله سبحانه اعلم وهذا اخر ما يسر الله تعالى من نور السجية في حل الفاظ الاجرومية وقد جاء هذا الشرح بحمد الله تعالى محررا لدلائل هذا الفن مظهرا الاعراب ودقائق استعمال الفكر فيها اذا الليل جن فان ظفرت فيه بفائدة شاردة فادع لي بحسن الخاتمة وان ظفرت بعشرة قلم فاعذرني فان العذر عند خيار الناس مقبول واللفظ من شيم السادات مأمول وانا اسأل الله تعالى ان يجعله لوجهه خالصا وان ينفعني به حين يكون الظل في الاخرة قالصا وان يصب عليه قبول القبول كما صب على اصله فانسه اكرم مسؤول واعز مأمول وان يكفيننا شر الحساد وان لا يفضحنا يوم المعاد بمنه

observed by al-Farrā³ that the masculine of *qarībun* 'near' has been adhered to here for the purpose of differentiation, when nearness of kinship is not intended. But beware of thinking that *qarībun* is masculine because the feminine gender of *sāʿata* 'hour' is only figurative: that this is a misconception is proved by the compulsory feminine in, for example, *aṣ-ṣamsu ṭāliʿatun* 'the sun is rising'.⁴ There is a different rule for the figurative and the literal when both are overt nouns, not when they are pronominalized, Ibn Hišām says in his *Muḡnī*.⁵

EPILOGUE

May God enrich us with His grace and generosity and seal our work with good things through Muḥammad and his Family. God, who is praised and exalted, knows best.¹

This is the end of what it has pleased God to allow of *The Ājurrūmiyya's Exposition by the Light of Intuition*.² This Commentary has been produced, praise be to Almighty God, so as to put in the clearest terms all the essential features of the art of Grammar³ and to make plain its inflections and details, over which the mind has been exercised far into the night.⁴ And if you come across some stray benefit therein, then pray for my good end, and if you come across some slip of the pen, then excuse me, for excuse is readily accepted from people of quality, and kindness is always hoped for from the character of the nobility.

That this work⁵ will be pure in His sight the Almighty God I ask, and that when the shadows of the afterlife roll back He will make me profit from my task, and on this Commentary as on the original the breeze of favour make to blow, for on all that pray to Him he does most generously bestow, and is most Mighty, as we who put our hopes in Him do know; and may He guard us from the evil of the envious, and may He not on

وكرمہ (70a) انه كريم جواد وان يفعل ذلك بوالديننا واخواننا واحبابنا وسائر المسلمين والمسلمات لانه قريب مجيب الدعوات والحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله صلى الله على سيدنا محمد وآله واصحابه وازواجه وذريته واهل بيته صلاة وسلاما دائمين متلازمين الى يوم الدين آمين

Judgement Day dishonour us, through His grace and bounty (70a) for He is bountiful and generous.⁶ And I ask that He will do the same to our parents, our brothers, our loved ones and all Muslims male and female, for He is near and answers every prayer. Praise be to God who guided us to this, for how else would we have been guided if not by God?⁷ And God bless our Lord Muḥammad and his Family, and his Companions, his wives, his seed and the people of his House with blessing and peace for ever, continuing so until the Day of Resurrection, Amen.⁸

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Appendix: This edition is based on the following manuscripts,

B. (Berlin), Ahlwardt 6679 (G.A.L. II, 238, item 10). An incomplete manuscript of 35 folios, ending at 8.0 (=text, p. 168 l. 3, *laysa*, in the present edition). The writing is hasty but easily legible, and no evidence of date or provenance is forthcoming.

C. (Carter). This manuscript came into the editor's possession in Cairo. Apart from errors (e.g. 18.209 n 2) it is complete in 70 folios and neatly written by Ṣāliḥ ʿAbdullāh al-Manfalūṭī al-Mālikī, who dates the final copying at the last Friday of Rabīʿ II, 1203, i.e. the 23rd January, 1789.

D. (Damascus), Ṣāḥiriyya 162; complete in 77 folios, very neatly and clearly written, finished on Wednesday, 17th Ṣaʿbān, 1046, i.e. the 14th January, 1637, by Zayn ad-Dīn ibn ʿAlāʾ ad-Dīn al-Kufayrī.

Manuscript D. being the oldest, it has usually been trusted in cases of doubt, but there are insufficient grounds to establish whether the three manuscripts are related in any way.

N.B. Brockelmann's reference to another Damascus manuscript, Ṣāḥiriyya 68 (G.A.L. II, Suppl. 333, item 10) is wrong: this is Isfarāʾīnī's *Commentary on the Kāfiya*.

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Errata: 5.81, trans. p. 132 line 13, omits 'with independent status through it' after 'huwa 'he'.

5.89, trans. p. 142 line 7, omits 'made independent by it' after 'con-cealed in it'.

5.90, trans. p. 142 line 16, ditto.